UNITED LODGE OF THEOSOPHISTS
BANGALORE CITY.

LIBRARY COPY

THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

OL. XXI NOVEMBER 1950 No. 11

277

"THUS HAVE I HEARD"—

Wakefulness is the path of immortality, heedlessness the path of death. hose who are awake do not die, those who are heedless are dead already.

Such are the words uttered by the nlightened One; they are recorded the 2nd Chapter of *The Dhamma-ada.*

It is one of the striking phenomena the age that modern man, steeped the ocean of worldly existence, ars the death of the body. Certain at death will come, soon or late, stead of inquiring about it, trying understand it and prepare for it, e modern man only fears it. His lucation and civilization have so amoured him that he takes it for anted that no reliable instruction available.

While he fears the death of his ody and wipes it out of his reflec-ons by a mental gesture of bravado, runs superstitiously to priest, tual and propitiation, he has not ked if *he* is dead already. Em-nasis on the body and sense-life is powerful, the Soul has been looked pon as a myth or a vague un-telligible something for such a long time now, that the state of his Soul is not at all a matter of concern to the ordinary man. He looks upon those who are so concerned as a bit cranky and somewhat peculiar persons.

Man's pain and suffering, including the ill-health of the body, should awaken any intelligent man to seek for explanations. But diseases of body or mind are taken as unrelated to Soul, to consciousness, *the* causal aspect of all human phenomena. Pains and suffering, aches and an-guish, are treated only on the plane of effects. Superficially, and in truth very unscientifically, the modern man accepts the diagnosis of his doctor, who, if he is really a great doctor, knows within his own con-science that his ignorance over-powers his knowledge. His theories and his treatments, his present-day knowledge and the advances which it has made, certainly deserve re-spect; and it is not wholly his fault

that the patient has blind belief in the miraculous power of the doctor. But modern civilization is so founded upon soullessness that neither the patient nor the doctor bothers about the most vital factor whose functions or the lack of them cause health and disease, knowledge and ignorance, contentment and fault-finding, and the varied factors which are named advantages and disadvantages of life.

Death, of the body, of the mind, aye! even of the Soul, contains not only clues but infallible keys to the problem of human happiness. Who is there who does not wish for happiness? But very often the means are mistaken for the end. Money is supposed to confer happiness. At another period of human evolution knowledge is supposed to contain its own reward of happiness. Still at other times, character, with courage and kindliness and contentment, is supposed to ensure happiness, in spite of poverty and ignorance. Our possessions and the power to secure and retain them are themselves only means to happiness and they change, be they in the form of money or in the shape of knowledge.

That which endures as a means to the real end of unchanging and unchangeable happiness is the Power of the Soul; both the Soul and its power are immortal. The Soul possesses the power to create and, when left to its own devices, strategy and tactics, it sweetly and wisely ordereth all things. It is attentiveness, heedfulness, wakefulness, which guards us from unconscious errors and mistakes as from conscious crimes and sins. Rightly, therefore, Gautama and His Illustrious Predecessors emphasized this faculty of *Chitta*—mind consciousness as all-important.

The same teaching is imparted to Dhritarashtra by Sanat Kumar. In *Sanatsugâtîya*, Chapter II, we find the great Sage answering the King's inquiry—"Which is correct—that death exists not or that freedom from death can be obtained by Brahmacharya?"

Here is the reply:—

Some say, that freedom from death results from action; and others that death exists not. Hear me explain this, O King! have no misgiving about it. Both truths, O Kshatriya! have been current from the beginning. The wise maintain that what is called delusion is death. I verily call heedlessness death, and likewise I call freedom from heedlessness immortality. Through heedlessness, verily, were the demons vanquished; and through freedom from heedlessness the gods attained to the Brahman. Death, verily, does not devour living creatures like a tiger; for, indeed, his form is not to be perceived.

SHRAVAKA

ON MEDICINE

[**Don Salvador de Madariaga,** internationally famous publicist, educationist and author, long prominent in the League of Nations and especially in its work for disarmament, former Spanish Ambassador to France and to the U.S.A., turns here to the discerning consideration of the principles and practice of the healing art. His balanced exposition contains many constructive ideas. On the negative side, his comments on the inadequacy of laboratory observations as substitutes for "direct observation of the patient as a living whole" and his warning against the growing tyranny of medical orthodoxy merit most thoughtful attention.—ED.]

About medicine, the average human being is sceptical—at any rate while he feels well. The fear caused by a serious illness or the apprehensions of the neurotic may qualify this scepticism, but in favour of the doctor, not of medicine. Threatened by sickness, the patient and his family seek the moral help of a specialized ally. What in such cases goes by the name of "science" is merely one of the factors which, in their eyes, make up the kind of help they seek in their ally. But this factor is by no means the essential one. This is proved by the defensive attitude, bordering on alarm, of the medical profession towards quacks, healers and all kinds of rival *extra-muros*.

Instinctively, my own attitude towards medicine is that which I have just attempted to describe. It might well be put in the form of an epigram: "There is no medicine; there are only medicine-men." Nor is this dictum a mere quip, for it puts in a nutshell one of the possible solutions of the essential problem set by the art of healing, which, in its turn, depends on our idea and sense of man. If man is but a biological organism and biology itself may be reduced to a set of physical and chemical laws, it should be possible to build up a biological science, a kind of biological mechanics, whose laws would rule the working and repair of the several pieces of the human machine. In such a case, there would be a "medicine" or a "medical science"; and the doctor's task would consist in acquiring and maintaining an adequate knowledge of the laws of such a science and applying them, so to speak, in a uniform and automatic way, with hardly any meddling from his own personal criterion.

If, on the contrary, man is above all an eminently *living* being, every specimen of which is ever new and original, a being strongly influenced by ultra-physical faculties—spirit, intellect, emotions—if, in one word, man is a whole that can be ruled only from its own centre, medicine then will be but an art or a craft to be applied in each case on a concrete individual. And then, rather than

"medicine," there will be medicine-men.

Truth lies between these two poles, but gravitates definitely towards the second. The relation between a doctor and his patient resembles less that between a scientist and the object of his study than any one of the relationships which link together more or less intimately two human beings—such as father-and-son, man-and-wife, friend-and-friend, master-and-disciple, confessor-and-penitent. And it is this psychic link which is the essential factor in the art of healing.

Hence a number of consequences:

—As this link can but rarely be successfully "grown" between the doctor and his patient, since time and predispositions are indispensable thereto, "medicine" fails with a deplorable frequency.

—The best doctors are not necessarily the more "scientific"; indeed, there is a danger that precisely the "scientific" ones may be the worse. On this, more anon.

—Even a good doctor may succeed with John and fail with Peter.

—The situation leads to another dictum: "There are no diseases; there are only patients"—which is set down here from a general and psychological point of view, quite apart from any clinical meaning that may be attached to it by some unorthodox schools of medicine.

These binary links between human beings owe their force to the tension they set up between the two terms concerned, which, in its turn, depends on the *difference* between them. It is very much what happens with waterfalls, where the force of the water depends on the difference between the levels. *A considerable psychological difference is required for the binary link to be strong.* Now, in the case of the doctor-patient link, this difference occurs naturally since the patient seeks hope, and the doctor is confident of being able to give it (or else, he hides the fact carefully in order not to worsen his patient's state). The attitudes of the two persons differ considerably: the doctor's is objective and scientific; the patient's, subjective and magic. Not one in a thousand, among the patients who come to the doctor, knows enough about his body to form a sound opinion on the value of the doctor's observations and decisions on a situation vital for him; and when the patient does know a good deal about the human body and the medical classics, the doctor is not happy about it, precisely because it reduces the "difference," and therefore the tension. All this goes to show that, if for the doctor, medicine is a science, for the patient, it is a faith. The link, therefore, between doctor and patient is, in its essence, the same as that which in primitive societies develops between the people and their sorcerer or witch—except that scientists do consider *faith in science* as a more advanced stage in culture than faith in witchcraft. Nevertheless, the fact remains that most humans *do not*

know medicine; they *believe* in it.

The doctor's "science," therefore, plays a twofold part in the art of healing: on the doctor's side, it works as concrete, if not always exact *knowledge*; on the patient's side, as one of the sources of his faith in the doctor's *magical* powers. A scientist for the Faculty, the doctor is a magician for the public; and his study of the science of man aims, not merely at mastering positive ways of intervening without endangering his prestige as a magician, but also, as was the case with the priests of antique religions who studied astrology—at sharing in the secret of "the mysteries of nature," and thus entering an esoteric class.

To be sure, he is first and foremost interested in the scientific aspect of his profession. But, even here, we, all, patients and doctors, may well be the victims of a misunderstanding as to the real meaning of "medical science." There is no science without an adequate relationship between the subject and the object of observation. Now, the object observed in this case can be no other than the living man. No doubt, in order to acquire his knowledge of the living man, the doctor may have to muster information in narrower fields such as tissues, organs and even dead parts of the body; he may even profit by data provided by vivisection on animals and by operations on human patients; but these elements of biological knowledge will never be medical knowledge. There can be no medical science outside direct clinical experience; in other words, *medical science can be based only on the direct observation of the patient as a living whole, made by a concrete and all-round doctor possessing, of course, the required theoretical and practical knowledge but, above all, inborn gifts and trained qualifications as an observer.* Now, though, for debating purposes, most doctors would be ready to subscribe to this all-too-obvious statement, it is a fact that, in practice, "medical science" is apt to mean a budget of so-called observations made in a laboratory, *i.e.*, artificial conditions, on so-called human phenomena which can be hardly more than occasional episodes happening either in dead matter or in abnormal life.

The least scientific aspect of science is therefore that which most solemnly parades its scientific apparatus. *Strictu sensu*, the true man of science is the general practitioner, the family doctor with many years' experience; not the medical priest who, white-robed and white-bonneted, pontificates in the so-called temples of science.

Such were the trends which conditioned my thoughts and attitudes over medical matters when I first turned my attention to homeopathy. With but a little exaggeration, they could be put in the form of the two proverbs already quoted: "There is no medicine; there are only medical men"; and "there are no diseases; there are only patients." Both predisposed me to accept homeopathy as a sound doctrine for

the healer.

The infinitesimal dose, one of the tenets of homeopathy, often a stumbling-block in these matters, was never in my way. I was, in fact, ready to accept it for a number of reasons. I remembered what I had been taught about *catalysts*, a minute quantity of which could determine a chemical reaction; I knew how a change in the water one drinks, even though chemically insignificant, is apt to be detected by the body, and how minute are the quantities of carbonates, sulfates or phosphates that can make or mar a mineral water; I had observed how a single rose could emit for days enough aroma to affect any human being who came near it, indeed how the very existence of the sense of smell proves that matter can keep active and capable of affecting the human body even when diluted to an incredible extent; I finally remembered having read of the experiments made in California in growing plants on sand soaked in chemical solutions, when it was found that certain metals are indispensable for certain plants, and yet, only in very small quantities (for instance, zinc in the proportion of one to 500,000 for tomatoes). Moreover, I hold that the notion of "normal size" is arbitrary and that nature will have none of it. It is a pure human prejudice which decrees as *normal* sizes ranging between the flea and the hippopotamus; the sizes of the hydrogen atom and of the Milky Way, though not normal for us, are perfectly normal for nature. For all these reasons, arguments about the infinitesimal dose do not seem to make much sense.

What is most impressive about homeopathy is its theory of *similia similibus curantur* and its practice of the table of symptoms. Both are scientific; the first in that it is a hypothesis ever confronted and confirmed by experience; the second in that it rests on the direct observation of the living patient.

These two features of homeopathy are, of course, closely related. The state of the patient is portrayed in a table of physical and moral symptoms. The cause of such a state and of such symptoms is not always known; it is hardly ever known for certain and fully; but observation and experience warrant the view that there is sure to be in nature some mineral, vegetable or animal substance which, if administered to a healthy person, would determine the same table of symptoms. Hahnemann's hypothesis consists in assuming that the same substance administered to the patient in highly diluted doses, will cure his state. This hypothesis, confirmed nearly a century later by vaccination (like curing like) has become a scientific law, confirmed time and again by experience.

The practice of drawing a table of symptoms is no less satisfactory than the like-cures-like theory. The homeopathic doctor is not content with physical symptoms isolated in space or time; he will endeavour to

follow a particular pain through the cycle of the hours, and find out how it reacts to heat, cold, light or darkness; collate several physical symptoms; and above all pay close attention to moral symptoms and even to ways and oddities of his patient which may put him on the track of the remedy to restore order in him. By thus seeking as complete an identification as possible between the patient and "his" remedy, homeopathy rises to a bold and attractive concept: since perfect health is practically unattainable, every human being—apart from critical phases—will incarnate a particular "table of symptoms" a kind of chronic state or peculiar way of carrying his "health," which will suggest a particular *similimum* or perfect remedy; in its turn, this *similimum* becomes so to speak humanized, since it will suggest to the trained homeopath the symptoms, the ways, the manner, the gestures, and even the figure and the temper of the particular human type with which it is connected. There is a *nux vomica* type, and a *pulsatilla* type. This is perhaps one of the most satisfactory achievements of homeopathy.

All this would appear to pose a curious problem of collective psychology. How is it that in our self-styled scientific epoch, it is precisely this scientific form of medicine which is in most cases relegated to the outskirts, if not put out of bounds, of official educational institutions?

An answer might be that homeopathy would, if generally accepted, prove disastrous for the chemists. Without complete rejection of this explanation, it should be carefully limited within reasonable bounds. As a matter of fact, if homeopathy became general, it is more than doubtful that chemists would suffer. True, many (by no means all) patent medicines would disappear, but this would, on the whole, be beneficial for the chemist, who at present is being degraded to the level of a merchant of sealed bottles; should homeopathy become general, many trained chemists would be needed to select and prepare the remedies needed in homeopathy—a highly scientific and skilled craft. Vested interests, no doubt, are at work against a more general acceptance of homeopathy; but, despite appearances, material factors are less potent than they seem, particularly in the things of the mind. Since the ostracism inflicted on homeopathy is a matter of the mind, it is wiser to seek its roots in the mind itself.

The situation is not unlike that which occurs whenever, in religious matters, an orthodoxy is faced with a heresy. Such notions—it might be argued—are not of our age. But every age develops its own intolerance, which is but the shadow cast by its faith. Our time—and even so, only in the West—boasts of its tolerance, because, heir of a period obsessed by religious tenets, it has become indifferent in matters of religion. It therefore naïvely admires its own religious tolerance, proudly imagin-

ing that its intolerance has vanished when, in fact, it has been merely displaced as a consequence of the displacement of its faith.

From the 18th century on, the ideas of the West have been veering from the soul to the body, from the other life to this, from salvation to sanitation, and from the priest to the doctor. It follows that in our communities the Medical Faculty tends to inherit the position of power and authority once occupied by the Church. Thus, a medical tyranny is apt to develop, the more easily as it rests on a wide basis of public acquiescence, due to faith; just as was the case of old with the Church. (The devil's heir is the microbe.) Compulsory vaccination is a good example; and it may be noted that vaccination is more strictly compulsory in Catholic countries, where a transfer from the strict orthodoxy of the previous era has eased the path of the authoritarian doctor; while in Protestant (*i.e., once heretical*) countries, such as England or Holland, vaccination is not wholly compulsory because of the dangers it may entail in some cases. Another example is a tendency to a eugenic tyranny which would deliver marriage, just liberated from the priest, to the none-too-tender mercies of the doctor. Yet another is the addition of chlorine, and in some cases, of iodine, to the water drunk by a community of people, without asking the opinion of the consumers, and just because the medical inquisitor of the diocese so decides, God knows with how much knowledge of the effects of these chemicals on the body. Similar monstrosities are committed with bread and other foods.

Entrenched by tradition as the Medicine of the State, or as the Established Medical Church, allopathy takes towards homeopathy the attitude of an orthodox Church towards heresy. The heretic is denied access to the University. Some time ago, to be counted in years, but not many, one of the biggest universities in Europe was bequeathed a sum of money to endow a chair of Homeopathic *Materia Medica*. The University, whose head at the time happened to be a doctor of Medicine, rejected the gift on the ground that it would have been contrary to freedom of teaching since *Materia Medica* cannot be taught according to any one theory. This explanation, of course, brandished liberty in order to deny it.

Nevertheless, heretical medicine has already acted on orthodox medicine in a beneficial way, similar to that in which the heretical doctrines of the preceding era had acted on orthodoxy—by bringing about an internal reform or counter-reformation. The tendency, becoming stronger every day, which allopathy evinces to do without drugs is mainly due to the influence of homeopathy and other "heresies," such as "naturism." Homeopathy and allopathy share, of course, a considerable common ground (as did in the previous era orthodoxy and heresy);

and yet intolerance and prejudice are as strong today in medicine as they were in the past about religion. The key to this paradox might well be found in the evolution of modern science as it takes shape between the new zest in observation developed by Bacon and Descartes, and the change over from miraculous to technical chemistry achieved by Lavoisier. For historical reasons, fully justified, this science was bound to adopt an almost uncompromising analytical attitude. Habit thus turned the two concepts—analysis and science—in fact purely contingent, into almost synonymous and inseparable terms. Now, this close link between analysis and science was indeed a historical necessity for the development of science, but only as a preliminary phase towards a stage of synthesis now long overdue. Meanwhile, however, analysis had taken a firm hold of medicine.

It so happens that, much as the analytical approach may have benefited concrete lines of medical research, this approach is not the best for medicine, which is, by its essence, an all-round, living, lore-craft. True scientific medicine is therefore synthetical medicine, not only on the physical plane but in the whole field of observation, including as it does many ultra-physical aspects. *The only registering apparatus of such a science is the practitioner.* Oblivious of this fact, orthodox, allopathic doctors have been led by their analytical "scientific" prejudices to adopt an intolerant and contemptuous attitude towards their homeopathic colleagues, precisely because these colleagues professed and practised a synthetic form of science-art.

This was to be expected. Since its object is man, medicine was bound to be the first science to enter the venturesome road of synthesis. Predestined for this pioneering function, homeopathic medicine acts therefore in the history of thought as the forerunner of the era of synthesis which is coming. The ostracism from which homeopathy now suffers will no doubt gradually break down as the growing synthetic tendencies of other sciences exert their influence on orthodox medicine; just as the intolerance of orthodox Theology gradually broke down as liberal tendencies developed in the philosophic opinion of the world.

SALVADOR DE MADARIAGA

Medical knowledge should go beyond the science of diseases. The physician must clearly distinguish the sick human being described in his books from the concrete patient whom he has to treat, who must not only be studied, but, above all, relieved, encouraged, and cured.

—ALEXIS CARREL

THE DYNAMICS OF THE HUMAN BODY

[**Dr. B. Bhattacharyya, M.A., Ph.D.** Director of the Oriental Institute, Baroda, who challenged vigorously in our June 1944 issue the growing tendency to " Caste in the Medical Profession, " proposes in this valuable article the complementing of homœopathy with the ancient Ayurvedic theory of *Tridosha*, which he illuminatingly expounds.—ED.]

Man is a dynamic animal. His diseases are dynamic forces. To cure dynamic diseases, dynamic medicines are necessary. That is reason. Crude drugs and massive doses are aboriginal in character. In this advanced age of science there is no place for the latter. Those who are persisting in mass drugging by means of mass injections, inoculation and vaccination are trying to achieve the impossible. Out of all existing systems of medicine homœopathy alone knows the secret of dynamic medicines. These are the only medicines fit for human consumption. Others are not.

Homœopathy has shown great promise, but that is not enough. Homœopathy should have taken the position of the premier world system of medicine, but it has not succeeded. Even today it is helpless against crude drugs. The chief reason for this is that homœopathy lacks some of the fundamental bases without which it cannot be practised effectively. These bases are provided not by homœopathic literature but by the theory of the dynamics of the human body as adumbrated by the ancient Indian sages several thousands of years ago. In order to make homœopathic practice effective it is absolutely necessary that the ancient theory should be reawakened in the present age. This theory is well-known in India as *Tridosha*.

Tridosha is a Sanskrit word consisting of two particles: *tri* (3), and *dosha* (fault), that is to say, the 3 elements in the human body which are liable to be easily deranged. These 3 faults are also known as *dhatus* (supports), or, in other words, the 3 elemental forces which support and sustain the human body. These elemental forces have been given distinctive names. The first is the element of air (*Vat*), the second is fire (*Pit*), and the third is water (*Kaf*). Each of these 3 elements has 5 constituents. There are 5 of air, 5 of fire, and 5 of water, which together make 15 principles or categories present in the human body. These 15 forces continuously guard the human body day and night like good soldiers. So long as these soldiers are healthy, the body remains in a healthy condition. When any one of them is injured, there is corresponding injury to the human body.

The element of air (*Vat*) stands for the nerve force of the body and the vital power. Even the soul is of the nature of air. So long as this element is present in the body, a

person cannot die, but as soon as air leaves the body, breathing stops and the body becomes dead and lifeless. The 5 kinds of the element of air give rise to 5 kinds of powers in the body. These perform 5 different functions. The 1st of the vital forces is called *Prana* (vital) air which enables a person to take in food through the mouth. It is located near the heart and protects life from destruction. The 2nd is known as *Udana* (upward) air which enables one to talk, sing, cough or sneeze. It occupies the region of the throat. The 3rd is called *Samana* (even) air which is located in the region of the intestines. It helps digestion by splitting up food into fragments, and separating waste matter from the food that nourishes the body. The 4th is called *Vyana* (diffused) air, which is present throughout the organism. It supplies *Rasa* (serum) to all parts of the body, keeps the parts lubricated and causes the outflow of blood and perspiration. The 5th air power in the body is called *Apana* (downward) air which resides in the lower intestines and which forces down the fœtus from the womb at childbirth, and also throws out waste matter. These are, in brief, the 5 air powers operating in the human body and discharging their respective functions, in accordance with the ancient theory of *Tridosha*.

The 2nd class of forces functioning in the body may be called the fire (*Pit*) forces. This element of fire stands for the whole of the circulatory system, which imparts to the body the heats necessary for its preservation. The 1st of the 5 types of the fire element is called *Pachaka* (digestive) fire, which reduces food to fine parts, turning it into chyle and waste, including sweat and fæces. Food is digested with this heat power. The 2nd is *Ranjaka* (colouring) fire which imparts a red colour to chyle and turns it into blood. It resides in the liver and spleen and is bright red in colour. The 3rd heat force is called *Sadhaka* (fulfilling) fire which resides in the heart. It is instrumental in the proper functioning of intellect and memory, and in the fulfilment of one's desires. The 4th heat-power is called *Alochaka* (seeing) fire, which resides in the pupil of the eye. Its function is to keep up normal vision. The 5th fire force is called *Bhrajaka* (shining) fire which gives a natural shine to the skin. Its function is to absorb oily substances rubbed on the skin, and to impart a glow to the complexion. These are, briefly stated, the functions of the 5 fire forces residing in the human body.

The 3rd elemental force is the element of water (*Kaf*). This cold element stands for the whole of the mucous system, and rules over all the mucous surfaces of the body. It imparts just enough cold to the body to keep it alive. In the absence of cold, the body would be consumed by the element of fire. The water power in the body is also, like the two previously mentioned, of 5

varieties. The 1st is called *Kledaka* (moistener) water, which helps digestion by moistening and disintegrating food with a humid essence. The 2nd water power is called *Avalambaka* (protective) water which protects all the joints, and enables the heart to perform its duties with the help of juices derived from assimilated food. The 3rd is called *Bodhaka* (feeler) water which resides in the throat and the root of the tongue. It imparts the power of taste to the tongue. The 4th is called *Tarpaka* (pacifier) water, and is located in the head. It assists in the function of eyes, ears and nose. The 5th water power in the human body is called *Slesmaka* (phlegmatic) water, which is located in the joints and keeps them integrated. The upper and lower limbs can be moved without dislocation because of this water force. These are the 5 water forces residing in the human body, according to the ancient Ayurvedic teachings.

When these elemental forces of nature contained in the human body, along with their 15 categories, remain in perfect equilibrium, there is produced a condition known as health. No sooner is this equilibrium lost than diseases supervene, either in acute or in chronic form. In order to keep the body in a diseaseless state, it is essential that all the major elements and their aforesaid 15 sub-elements, remain in sound condition. If these are deranged, each one of the 15 principles is capable of producing dangerous diseases. The ancients recognized 80 diseases in the sphere of air, 40 in the realm of fire, and 20 in the domain of water. Those who are concerned in the art and practice of healing the sick should possess definite knowledge of the forces, which enables them to determine which of the 15 powers of the body is deranged, before prescribing any medicine. It is requisite for the doctor to know, for instance, that a deranged *Alochaka* (seeing) fire causes blindness, a deranged *Udana* (upward) air causes loss of speech, a deranged *Pachaka* (digestive) fire causes dyspepsia, or a deranged *Sadhaka* (fulfilling) fire causes epilepsy, and so forth. If the doctor does not realize that it is one or other of these forces, or a combination of forces, that creates the disease, he will not know that disease *per se* is primarily a derangement of internal forces rather than of the body itself. Not knowing which subtle forces are involved, he will not be able to cure simply by symptom correspondence, or by consulting the repertory and the vast *Materia Medica*. Nor, similarly, can a doctor heal merely by possession of university degrees, unless the knowledge for which they stand is accompanied by true insight into the cosmic forces operating within the human body.

It, further, will not be sufficient to know the *Tridosha* of diseases only. This knowledge should be supplemented by the *Tridosha* of medicines used in homœopathy. No

one, until a short time ago, had ascertained the true elemental powers of the medicines according to *Tridosha* methods. But such elementary tables are now available, having been compiled due to the urgency of the present need. Thus it is necessary that the *Tridosha* of the disease, the *Tridosha* of the patient and the *Tridosha* of the medicine, should harmonize before a cure can be forced. This is a true *similia similibus*, and a difficult thing, too. The cures that have been made in the past or that are now being brought about are, without these prerequisites, only chance cures or the result of a chance harmony. The requirement now is that this knowledge of the cosmic forces inherent in the human body and inherent in medicines should become the common property of all men. Every practitioner following this process should learn that it is possible to cure serious cases of disease with a few doses of medicine, applied in accord with *Tridosha* principles, without wasting valuable time in consulting voluminous and sometimes worthless books for searching out the illusive *similimum*.

Let us take a concrete example. A patient comes to the doctor with all the symptoms of asthma. He has cough, cold, hard breathing, wheezing, shivering and various concomitant symptoms. What will the doctor do in this case? The *Materia Medica* and the repertory have a goodly number of medicines for asthma. But almost all cases of asthma are alike with common symptoms which are very difficult to distinguish. In spite of the fact that homœopathy has existed for nearly 15 decades, still there are today lakhs of asthma patients. Homœopaths have almost no power over this obstinate disease. Many of them are prescribing daily for asthma and failing miserably. Their favourite medicines are generally *Natrum Muriaticum*, *Arsenicum* or *Kali Carbonicum*. With these medicines it is not possible to cure asthma.

Does it then mean that homœopathy has no effective medicines for asthma? Does this mean that once a person has asthma he has no escape till death? It is not so. Homœopathy possesses the most powerful medicines and sure remedies to overcome this simple malady, but the homœopath does not know how to search them out from his ponderous *Materia Medica*. For searching out the right medicine a knowledge of *Tridosha* is absolutely necessary. This knowledge he does not possess. In asthma, according to cosmic laws, two elements are at fault. They are air and water. This means that 10 principles in the human body have been weakened, else asthma could not attack the patient. Of these, 5 belong to air, and 5 to water. The pulse also invariably shows the presence of these two elements. It is usually soft (*Kaf*) and weak (*Kaf*) and inflated (*Vat*), showing the 2 elements of air and water at fault. In order to pacify them, if there is

an excess, or to stimulate the forces if there is deficiency, it is requisite that the medicines also possess these two elements. Repeated experiments show that *Psorinum* and *Medorrhinum* among the homœopathic medicines are two of the most powerful, and contain all 10 principles of air and water. Therefore *Psorinum* and *Medorrhinum* are the medicines against asthma. One knowing the secret cures without even asking a single question or consulting the *Materia Medica*.

Homœopaths do not know the properties of homœopathic medicines. These properties are only to be ascertained and understood by the ancient method of *Tridosha*, set down some thousands of years ago by Indian Seers. Important homœopathic remedies have now been classified for the first time and their true properties given, in adherence to old principles. In like manner well-known diseases have been classified as to contents and properties. Diseases are the inharmonious discords which weaken the entire structure, by weakening the 15 principles and the 3 elements of the human dynamic field. Medicines, rightly applied, strengthen all the forces and the body itself, thus enabling the body to throw out the disease. But the important point to seize upon and remember, is that the medicines must contain all the principles that have been weakened in the body. Thus, for example, if constipation is caused—as it is—by the weakness of all the 15 principles, and the simultaneous derangement of air, fire and water this disease must receive a medicine such as *Sepia*, which contains all the 3 elements and therefore all 15 vital principles. Diseases can be cured only if perfect cosmic harmony is restored in this precise manner.

The medicines of homœopathy are highly dynamic in character. To put it differently, they contain all the elements of the Universal Brahman. The ions found in tiny homœopathic vials, are endowed with the 3 qualities of Brahman namely *Sat* (existence), *Chit* (consciousness) and *Ananda* (bliss). The small globules have tremendous power. The doctor is required merely to introduce this powerful cosmic force into the diseased body. The *Anu* (ion) will do the rest. It will understand its mission, it will search out the diseased organs, and will derive great pleasure in curing the disease and restoring harmony. This harmony is Brahman, the highest principle in the Cosmos.

B. BHATTACHARYYA

HUMAN RELATIONS ACROSS NATIONAL FRONTIERS

PRINCIPLES TO GUIDE HUMAN ATTITUDE

[In our last issue we promised to print the very able, delightful and useful speech delivered by **Dr. Paul Weaver** on the 5th of August 1950 at the Indian Institute of Culture at Bangalore. Dr. Weaver is the Dean of Stephens College, Columbia, and came out specially to India as Director of the International Students' Seminar which was held at Mysore.—ED.]

We are living in a day in which most people most of the time want to inherit One World. Today we must learn to become friends with one another, so that human relations may be a foundation for international relations. But we find that there are barriers that stand in the way.

First of all, there is the barrier of language. The different peoples of the world speak different languages. So, when we get together in an international meeting there is always the question of what language to use. Sometimes English is used, which is a language which we ordinarily share with the people of India. Sometimes English and French are used.

Let me give an illustration of how rigid the barrier of languages is to human relations. There is not only the difference in languages, the same word is used in different senses in the same language. Last summer at an International Seminar in Denmark, one of the professors came to my quarters to express his keen disappointment that his lectures had not been appreciated. Of course they had been. When I asked what occasioned his doubt he said, "You see, one of the students turned to me and asked: 'What do *you* think of the ribbon planning of cities?'" I thought there was nothing wrong with this phrase, "ribbon planning." After a long while, I got the idea; it was the emphasis on the word "you." The professor thought it implied "you, inferior person that you are." So, though we speak the same language, the way we use the same words very often creates barriers.

Well, there is not only the barrier of language or ways of using words, there is also the barrier of different values of life. Now, each person who comes from a particular part of the world will reflect the values that people attach to things in his own country. I remember in Paris, a few years ago, I was staying at a little hotel and had determined to make a telephone-call to a friend of mine from New York, who was in Switzerland. Now, I have a little trouble with the French language. (I studied it for 5 years in the University and got high grades in it. But when

I was in Paris, nobody understood my French. I had been in Germany a few weeks before and, never having studied German, I got on pretty well. I want to tell you, if you want to learn a foreign tongue, do not learn it in the University!) Well, I went to the telephone-operator and this man did not understand my French so I called the concierge. He is a curious institution in a European hotel. He is not a mere desk-clerk. And he is of the sort who work "miracles!" He never sleeps, for he is always to be found on duty. So I expected he would help. I called for him and told him I wished to speak to such and such a friend of mine in Switzerland and he said "I will arrange right away." (I learnt later that they use the words "right away" whenever they talk to an American. They think it pleases him.)

I went to my room and sat down to wait for the telephone call. When I had waited for sometime I went to him again. He said: "Do not show impatience," and so I waited. The next day I called the concierge and reminded him. He said: "Right away." This was on Wednesday. Friday, I went back to the concierge and asked if the operator had been in touch with Switzerland. He said: "Do not bother; when the call comes I will announce." I said: "No, I should like to talk to my friend in Switzerland; I am not in a hurry and I will wait. But, please, could you find out whether the French operator got Switzerland and knows whether my friend was there and if he was not would he be back?"

He said: "Why do you want to talk to him for?" I had placed the call on Tuesday and this was Friday and the concierge was asking me "Why?"

I really could not reply. Then I said: "He is my friend and I promised I would call him."

He said: "Why don't you let him alone? He is in Switzerland and it is a beautiful country. Why don't you enjoy France while you are in France; you could see him when you get back to New York. You Americans, you are always in a hurry."

I said I was not in a hurry.

He said, "You are in a hurry and you are angry but you do not show it. Your stomach is agitated. Why do you Americans hurry so much? It is a great distress to the rest of the world."

I felt it was incumbent on me to give the policy of the U.S.A. So I said, "Actually, we believe in production and you are enjoying the benefits of our hurry and 20-minute lunches in the form of Marshall Aid. Our country is sharing the profits with you people. Don't you feel that?"

He said, "I am not happy for this Marshall Aid plan. This is all on account of your 20-minute lunch. You Americans taking 20 minutes for lunch invent so many things, aeroplanes, atom bombs and all that, we have almost destroyed each other and need Marshall Aid. If you did

not invent we would be much happier here."

I went out on his advice and ate a long lunch. He said, "Do not complain of poor service; French chefs have studied the human stomach for 500 years and they serve course after course exactly in time for the extraction of the juice." I did not call it poor service. I ate for 2 hours and 45 minutes. When I came back, I was placid and then I slept till late in the afternoon and saw many beautiful and lovely things in my dreams.

Well, this story is to show how each of us reflects different values of living, different tempos of life, that come from the cultures from which we are produced and, if we are not careful, when we get together this will become a barrier to human relations.

Not only is there a barrier of language and ways of using words, not only is there a barrier due to diverse values in living; there is also diversity in national situations. One evening during an International Seminar on housing and food, I was entertained in the house of a rich person in Copenhagen. He was taking me round his newly finished flat. It was beautiful, with a large covered balcony looking over the long waterfront. But I observed that in the corner of a large room there was a little stove. He noticed my perplexity and helped me out by saying, "You must have thought it curious that in so new a building we do not have central heating."

I said "I was wondering."

He said, "The reason is that when the war comes if we have central heating, one bomb will make the whole flat cold. But if one or two stoves are kept we can keep warm during the cold weather."

The other day I heard a talk by an architect in Finland on new town planning. And an American asked him whether they expected a traffic increase.

"Why do you ask that?"

The American said, "You are planning such wide streets, that I thought you expected an increase in population and traffic."

"No, not at all," he said, "You see, in the last war one incendiary bomb falling on one of our villages burnt out the whole town. So we are re-designing our cities and streets so that one bomb may do only a little harm."

In Britain, one day at a meeting, an economist pointed out that the new economic planning of Britain was unsound in this respect, that Britain was planning to grow more food than she could grow economically. The economist said, "You must know that the thing to do is to let Holland grow vegetables and you make things in factories and trade with Holland."

The man in England said, "We do not mean to be economical in our economics; what we mean to do is to survive when another war comes. In war Holland is a long way off. So, in the event of another war, we must use such food as we

can, whether it is economical or not." So differences in national situations can become barriers, if people do not inquire of one another what the situation is.

Now, it is possible for men of good-will to seek to resolve these barriers that stand between them and other men, so that they can be in complete understanding as brothers of a large human family. But I think if we want good human relations even across national frontiers we need to understand how we get to be different, how changes may occur in our own ways of looking at things, regardless of our national situations, regardless of our language and the differences in values. Questions have been raised recently about how human attitudes get formed and, therefore, how they may be changed. There are 4 principles which account for all the human attitudes which people feel by, think by and act by. These are technical terms and I will state and then describe them.

The 1st generator of human attitudes is Accretion. It means this: We tend to have attitudes and to get new ways of looking at things when the fundamental flavour of all our experience is different. Now this principle which accounts for human reactions is not one that helps us very much in human relations across national frontiers, because it is impossible to take everybody in the world today and change all their experiences so that it will be easy to understand people of other lands. But this principle enables us to understand why the other fellow is different. Example: my friend the concierge. Why did he behave that way? Because of the fundamental flavour of all his experience. Why is a German a German? Stalwart, not much sense of humour, drinks too much beer; why are they like that? Because of the fundamental flavour of most of the experiences that have produced them. You cannot change their past and we cannot change our own either. So from the first principle, Accretion, we can learn this. Who will blame the rain for being wet or the Sun for being warm or grass for being green? So you and I are foolish men and women when we blame any people in the world for being the way they are. They are that way because of the experience that produced them.

There is a 2nd principle, call it Differentiation. This principle helps us when we get attitudes or change attitudes in which our own welfare is tied up. To illustrate: A small child in the class-room may learn something because he has to, to avoid pain. When he learns that way, he will not live by it and it will not influence his attitude. If, however, a teacher is sufficiently clever to get the smaller ones to see that their welfare is tied up with learning and remembering, then they will shape their conduct by this and act on it. One of the difficulties in present-day schools is that we do so much teaching by lectures. You

know what a college lecture is, a curious phenomenon, whereby ideas pass from notes of the teacher to notes of the pupil, without going through the mind of either one! And the only test for learning that we give our students is examination. Then what we must expect them to do is to spit back at us through the end of a fountain-pen what we have spit at them. If this is to change, a new world of human relations has to come into being. Students and people everywhere must see that attitudes are changed, that is getting together, being brothers, acquiring knowledge and learning how to use it.

There is a 3rd principle, technically called Imitation. This principle does not mean literally to imitate. What it means is this: You and I and every one else tend to change our attitudes whenever we both revere and love a great man or a great institution. For we will then take over their feelings and their attitudes. It would be an insult to my intelligence and to your history, if I used any other example of this than Gandhiji. His impact, not only on all of you, of which you are in a better position to speak than I, but also on all sensitive people throughout the world, has been unprecedented in the whole of history. And it was not achieved by instruction or being the President of a University or even heading a political party. I think he was consistent in what he thought and felt and the way he lived and what he stood for. So these things influenced the people and they changed their attitudes in the light of the things he believed, because they loved him and revered him. This is the great function of leadership in our time. I am glad, though I did not have the privilege of meeting him, that I am at last in his country, the country he loved so much and which I have learnt to love too. I am glad, as most of my countrymen are, that the man who heads the political power in India is a man who loved and respected Gandhiji. And I think Pandit Nehru may make a great future, not only for India, but for all the world, because he is a man of good-will. We must, if we want good human relations across national frontiers, be careful about the man we respect, the man we believe and the man we love, because whatever we respect and love will tend to make us change in terms of this 3rd principle.

The 4th and the final generator of attitudes is called Tremor. I think this tremor factor means that, deep inside the hearts of people, there must be sufficient concern about something to enable them to break through the chain of hate and become new men, to occupy a new age in which all men may be brothers. I do not know if you know what the discovery of atomic fission has created in the mind of man. There are men frightened at the vast and incredible power that modern man now has. Once I went to Chicago, to the University. I stopped by the stadium, a large place where people

play football and I read the words: "Here in December 1942 man first controlled atomic fission and so ushered in a new age."

If you do not want to think too long about the awful power of atomic fission and deeply feel the need for peace, for ethical clarity in international relations, for standing for what is just, then you might think of atomism that is colouring the philosophy of people these days. And this is a vast destructive power too. Whether you think about man's external relations and atomic fission or man's internal relations and the collapse of world integration in our times, it is time to care enough about peace and a new day to break through the barriers and start to have human relations, man to man, across national frontiers.

PAUL WEAVER

DEMOCRACY AND THE INDIVIDUAL

Inaugurating at Bombay on September 11th the Institute of Integrated Education, a nation-building effort sponsored by the Tarachand Amritlal Parekh Education Endowment, the Hon. Mr. M. C. Chagla, Chief Justice of Bombay, sounded a rallying call to the forces of democracy. He envisaged the task of the new Institute as being not only to co-ordinate knowledge and so to help individuals towards integration, but also to instil in the people of India a passion for democracy. No cause, he declared, could triumph unless followers believed passionately in it.

Democracy, he said, believed in argument, discussion, compromise, whereas other systems believed in putting down all opposition. Democracy believed in the value of every individual. India had proclaimed its belief in democracy and in social justice; it called itself a Secular State. To be worthy of citizenship in a secular state demanded the cosmopolitan attitude which refused to value any human being by any label; which had its standards but applied them equally to all. Democracy held that the individual did not exist for the state, but that the state existed for the individual; and that its rulers needed and should welcome constructive criticism, for which a body of educated opinion was important. But, great as are the democratic values and ideals, it is quite true, as Chief Justice Chagla said, that democracy is handicapped by the tepidity of its followers, in contrast to the fanaticism of the followers of opposed systems. He declared truly that

> it is only when democracy is served with the same passion that other systems are served that we can confidently predict its ultimate triumph.

MAN'S USE OF ENERGY

[**George Godwin** needs no introduction to our readers. His numerous essays and reviews have been admired by many among them. Here he writes on an important problem raised by the Presidential Address of Sir Harold Hartley, delivered at the end of August at Birmingham, where this year's Session of the British Association for the Advancement of Science was held.—ED.]

This year, for the sixth time, the British Association held its annual meeting in Birmingham. That city, the time, and the special field of the President, Sir Harold Hartley, make apposite and timely the main preoccupation of the meeting, namely, Man's Use of Energy. For Birmingham takes rank with Sheffield, as the nursery of the Industrial Revolution which marked, after centuries of slow progress and discovery, a gaint's leap forward in the conquest by man of the energies of the physical world, and revealed his moral and ethical limitations when armed with a sudden accession of power over material things.

When the harnessing of steam ushered in the factory system the consequent evils were confined to the social and economic system. Steam took the peasantry of England from the land into the over-crowded new towns to suffer moral and physical deterioration. A peasant economy was replaced by an urban way of life whose end was the creation of wealth for the few by the spoilation of the masses.

The harnessing of energy to the purposes of man was at once revealed as a so-called advance which brought with it moral and ethical problems. A succession of factory Acts, public opinion, and the violent reaction through trade unionism, completed the restored balance between worker and employer, each of which to-day enjoys greater material advantages as the result of the harnessing of steam.

In his Presidential Address to the Association, Sir Harold Hartley surveyed the long story of man's gradual conquest of the latent forces of Nature from antiquity to the present day. The address, as it was given, might have been imported bodily, and without change or addition, into an encyclopaedia.

In the space available here it is not possible to do more than touch on the vast field surveyed by the learned President, a field so vast that he himself could do no more than indicate in a few sentences possibilities full of excitement. For example, what might man not achieve if he harnessed to the full the waters of the earth? If solar energy were tamed to his purposes? If the internal heat of the earth were tapped? (A start here has been made in Italy). In whatever direction he looks, Sir Harold Hartley views the world as a source of usefulness and profit to man, as a great

reservoir of power and of natural resources to be exploited by him. It is as though Science had assumed, all unawares, the attitude and approach to the use of material things of Capitalism, since the key-note of it all is the profit motive—how Man may best profit from the gifts of Mother Earth.

If one waited for the statement of Man's duty to the earth that supports him, one did so in vain. There was no relating of the increase of man's power over nature to his duty to the earth; there was no admission of the moral and ethical implications of it all.

When steam created a world of slums, disease and misery the evils were great indeed, nor are they even yet entirely eradicated. But the harnessing of steam, for all its scientific virtuosity, is as nothing to the last great exploit of science in the harnessing of energy.

What, then, had the President of the British Association to say of this, the most terribly urgent of all Man's problems to-day and to-morrow:—

The story of nuclear energy shows what can be done if science is used lavishly with all the resources of the modern world to penetrate Nature's secrets. Now having wrested Nature's secrets from her, comes the task of using her great store-house for the good of man. I need not dwell on the advantages of that concentrated source of energy, with a potential several million times that of coal, if it could be tamed. Energy could be taken to remote places of the earth when it is needed. Deserts lacking only water might be made a paradise. But to-day the unsolved problems of these peaceful uses loom large. Once more we see how hard it is to be creative compared with the ease with which man can destroy.

When the project for the splitting of the atom was first launched on a mammoth scale in the United States, neither the State nor the scientists, enlisted to work out the problems involved, had in mind the good of man, the enrichment of human life on earth. The first end-object of Man, within reach of a power over Nature no less than godlike, was the perfection of the most terrible form of mass destruction of human life ever conceived of.

What, the simple layman is entitled to ask, is he to make of the scientific approach to the morals of these activities? Is he to consider the scientist as a sort of amoral man apart, working in an ethical vacuum, repudiating all responsibility for the ends to which he is asked to direct his labours?

This year Birmingham provided a platform from which a large body of representative British scientists could have denounced, as the great betrayal it is, the harnessing of scientific knowledge and technology to the manufacture of atom bombs. The moral effect of such a public repudiation of the prostitution of science to the purposes of the mass destruction of human life, on a scale so great that only a newly-minted word—genocide—could be found fitly to describe it, would have been in-

calculable. And had such repudiation formed part of a generally-accepted scientific attitude throughout the civilized world; an adherence to a code comparable to that of the medical profession, as expressed in the Hippocratic Oath, then a source of energy beyond the present purview of Science might have been tapped, namely, the spiritual force now latent but potentially dynamic in the souls of millions of the perforce mute.

No such forthright repudiation was forthcoming; nor was any reference made to the hydrogen bomb upon which many brilliant scientists are now working, an activity that has not even the weak argument that if used for non-military purposes the harnessed hydrogen atom can conceivably serve the purposes of life. Surely, to increasing numbers of thinking laymen, this amoral attitude of scientists towards the ends for which they are employed raises ethical and moral issues that cannot easily be side-stepped or dodged. That they were both, at this year's meeting of the British Association at Birmingham, is in the view of this writer very much to be regretted.

The Frankenstein dilemma has always fascinated imagination: the machine that takes on intelligence and life: the monster that rises and slays its creator. In his address, Sir Harold Hartley made a brief reference to a development, largely due to Birmingham scientists, in the designing of electronic computers that can function much faster than the human brain. He said:—

There are calculating machines with electronic memories, which can be set to make most complex calculations which would be impossible by human means owing to the time involved. These electric computers can perform set tasks without ability to think. Errors may occur if a vacuum tube burns out or a switch fails to act, and now a new device enables them to detect such errors, locate them and correct their own mistakes.

This latest venture in the use of energy must have most far-reaching effects. These automatic controls and precision techniques, consuming almost negligible quantities of current, will save man-power and add greatly to the economy of production, thus reducing the quantity of energy required.

In his peroration, the President ponders the character of what is too lightly styled "Progress" in the modern world. He states:—

We see to-day the stirring of a new world consciousness that must in time bear fruit, a new awareness of the load the modern Atlas has to bear, the problems we must face: the growing strain of increasing population, the malnutrition and endemic sickness of perhaps half the world, the inequalities between the more forward and the backward peoples, the gradual depletion of resources and their unequal distribution, and, by no means least, the human problem of changing the way of life and outlook of many millions. The hope lies in man's new understanding of Nature's processes, in his more efficient use of her resources and in the growing recognition of the

dependence of one nation on another.

These are wise and brave words, and it is to be hoped that on some future occasion Sir Harold Hartley will explain how such noble ends may be best served by Science and explain what place its present preoccupation with the manufacture of horrific instruments of mass destruction has in the general design for the making of a better world.

To turn to other contributions outstanding in quality, one may mention the address of Dr. J. C. Flugel: "Human Affairs and the Psychological Point of View."

One of the problems of the general advance and broadening out of modern science relates to conflicts and interactions with other points of view. Thus Psychology laps at the shore of Philosophy, as does, indeed, Physiology at that of Metaphysics. Is the dissector of the physical brain concerned with the location of the soul, for example? Need he bother with Descartes little glandular home for the mystery of our central being?

Dr. Flugel sees psychology as the child of philosophy, and few would disagree with him there. The field surveyed by the luminous address is too wide for recension here, covering as it does education and the conflict with the moral point of view, law and delinquency, ethics and values, æsthetics, religion and politics.

In his final words, Dr. Flugel touched on the theme of the Presidential Address:—

One last word, concerning the main theme of this meeting of the British Association: Man's Use of Energy. In every one of its applications, psychology aims at making better use of man's own energy, the energy of his mind and body. It is here, in his own organism, that man's use of energy starts, and it is only through this energy that he can release or modify the energies of the external world. The great progress of the physical sciences has enabled man to use and control these outer energies to a degree which constitutes a grave threat to his own existence if he uses them unwisely, but he can only use them wisely if he can direct to beneficent ends the energies inherent in his own mind. It is psychology which can teach him the nature of these energies and the methods possible for their direction. Hence psychology occupies a key position in the whole problem of the human use of energy. It is incumbent on psychologists that they should fully realize the great responsibilities which fall upon them in virtue of this fact.

This admission of responsibility of psychology, made by a leading exponent of that science, would have come with equal or even greater grace from the leaders of the physical sciences whose greatest contribution in the present century to the condition of man's life on earth must be reckoned as the most deadly menace to his species.

GEORGE GODWIN

Postscript

At the time of forwarding the above report of the Birmingham meeting, Professor Lancelot Hogben had not spoken. An extract from his speech

appended, since it makes essential he qualification of the general harge of my report that the scien-sts evaded the moral and ethical ssues of the atom bomb.

Here, in part, is what Professor Hogben said :

"Face to face with the implications of he hydrogen bomb, our bipartisan politics assume the aspect of back-chat between the March Hare and the Mad Hatter....Civilized mankind has an all too brief breathing space in which to undertake the supreme moral and intellectual task of creating a new social institution, capable of controlling the limitless powers of destruction now at our disposal. If we fail to make this effort we may well follow the dinosaur and dodo to extinction."

GEORGE GODWIN

MORAL RESPONSIBILITY AND THE SCIENTISTS

It is good to learn from its June *Newsletter* that the Society for Social Responsibility in Science, the founding of which was hailed in our November 1949 issue as welcome news, is working actively to mould public opinion.

Several members spoke in New York at the end of April at the conference called by the Nation Associates to consider "The Atomic Era—Can It Produce Peace and Abundance?" The President of the Society, Mr. Victor Paschkis, challenged the attitude of scientists who let society decide for hem their course of action, implicitly delegating responsibility for their actions to it. Yet the Nuremburg Court, trying war criminals, had insist-d on each individual's responsibility or his actions.

Mr. Cuthbert Daniel, a member who had worked at Oak Ridge for 2 years "before he noticed rather late that producing atomic bombs was not a reasonable way to work for peace," urged that scientists confine their work to problems likely to have a constructive outcome and to refuse to work on others. He declared that he was one engineer who would not work on any project the aim of which was the production of means for killing people.

Moral considerations cannot be excluded from political questions, and if scientists in general would refuse secret projects, as well as those avowedly destructive in aim, an effective check would be given to the armaments race and a long ethical step forward be taken. The Society for Social Responsibility in Science, with headquarters at Gambier, Ohio, U.S.A., deserves widespread co-operation and encouragement.

THE CONCEPT OF THE SECULAR STATE

[**Prof. Diwan Chand Sharma,** is the author of *Our Indian Heritage, Indian Writers of English Prose* and other books. He writes here with admirable objectivity in favour of the Secular State which India's constitution wisely proclaims.—ED.]

I have read several articles in which a powerful plea has been made for a Hindu State in India. On going through such articles I have noticed 4 lines of argument in favour of this concept and I shall deal with each of them separately, to show how specious this plea is. I shall also endeavour to show that the Secular State which our new constitution envisages gives us all that, and something more.

In fact, it is the Secular State which is in conformity not only with our past traditions, but also with the current trend of political thought all over the world. This means that our Secular State not only sums up all that is best in our own culture, but embodies also the collective political wisdom of all constitution-makers. It may not reflect the sentiments of a very small section of the Indian population, but it does mirror the aspirations of the majority. By making India a Secular State, we have not only aligned ourselves with the progressive countries of the world, but also laid the country's foundations on such a secure and broad basis that future upheavals and cataclysms cannot shake it.

Let us first examine the psychological basis of this plea for a Hindu State. It is said that the Muslims have divided themselves from the rest of India, constituting themselves a separate nation. Now there are two Indias:—the Muslim India and the Hindu India. The Muslims have their Pakistan and what is left belongs to the Hindus. We should own this fact and be frank about it. There should be a Hindu India in which non-Hindus should not have much say. This firm tone, this unambiguous idiom, this clear accent, are familiar to all of us. This way of speaking has come natural to some of those who at one time lived in Muslim majority provinces and are now displaced persons. They have seen the coming into being of a Muslim State, with many dire consequences, but they want to repeat the performance in their own country. This is not the path of wisdom.

Granted that the Muslims, considering themselves as a separate nation, have acquired a homeland of their own; it does not mean that those Muslims who are left behind in India do not want to live in trust and friendship with the majority community or that they should be packed off, bag and baggage, to Pakistan. This attitude smacks of excessive suspicion and advocates a confession of failure.

It is wrong to think that every

Muslim resident of India is a potential enemy and a fifth columnist. It is quite possible that such arguments, if repeated very often, may turn their heads and create those very symptoms, but this is a very remote possibility, for the Muslim nationals of India have not been behind other nationals in the expression and demonstration of love of this country. Nor does it behoove us to say that we cannot retain the trust and affections of those Muslims who have cast in their lot with us. If we continue to think along these lines, we are bound to create the very conditions which we deplore.

I myself come from a Muslim majority province and now that I look back upon the events of the past, I cannot help thinking that the minorities living in such areas were to blame, to some extent, for the aggressive attitude of the Muslims. They tried their best to dodge the fact of the Muslims' being in a majority there and to behave as if they were powerful enough to neutralize and minimize its implications. They tried, in other words, to behave as if the logic of numbers could be evaded.

Nor did they accept the lead of the Indian National Congress and the programme of Gandhiji. They repudiated these at every step without realizing the consequences. This is not to say that the Congress did not have its branches there or that Gandhiji had no followers. But the organization was weak and divided in these provinces and the professed followers were not always true believers. On account of all this the minorities in these provinces helped, unconsciously to themselves, the propagation of the two-nation theory. Something like that is being done again and those who defend it do not realize its far-reaching consequences. It is a vicious circle which has been created and that is very deplorable.

The Secular State alone can inspire trust in the minorities and we should remember that there are other minorities besides the Muslims. To think in terms of a Hindu State is to encourage these minorities also to demand home-lands. This means the future fragmentation of India. No true patriot could ever be a party to it.

Then there is the ideological basis of this argument. Before we have a Hindu State, we must understand what we mean by it. Do we mean by it a racial or biological state such as Hitler envisaged in Germany? Surely racism is an exploded myth; even the Germans had to confess its failure. Or do we mean by it a state in which those forces operate which Dr. Malan is trying to bring into being in South Africa? How can we lend countenance to these in our own country when we are trying to fight against them in South Africa?

A Hindu State cannot be a theocratic state because, as every one admits, Hinduism is not a religion with a single creed. Moreover, a theocratic state is an anachronism.

Even in those countries where people clamour for a theocratic state, such a thing is not possible. The theocratic veneer generally conceals the sound secular timber.

Some persons in India, however, mean by a Hindu State something like this: They want to preserve the peculiar Hindu social structure and the rigidity of caste. This is a strange argument to come, as it does, from keen-witted, progressive intellectuals. In the first place, one does not understand what is meant by caste. Does it mean by *Varnashrama*, the so-called caste based on birth by which the average Hindu swears? If it is that, it cannot be the basis of the new social structure which all the Hindu reformers have been trying to rear during the last 150 years. It is the tyranny of this rigid caste-system which, according to all reformers from Raja Ram Mohan Roy to Gandhiji, has been responsible for the weakness of Hindu society. It is against this that mystics and seers like Guru Nanak and Ravidasa have raised their voices. But if caste means the *Varnashrama* ideal it means something quite different. Says Shri K. M. Munshi in his recently published book on the *Bhagavad-Gita*:—

The ideal and the practice of *Chaturvarnya* have had mutual reactions in shaping the social evolution of India. The castes tend to adhere to the rigid isolation of birth by claiming to perform—and not without success—the tasks assigned to them by Shri Krishna. The dynamic teachings of Shri Krishna, on the other hand, readjusted social relations from time to time by encouraging a shift from birth to individual nature and tasks.

This *Chaturvarnya*, then, should not be understood as something inelastic and static. It is essentially functional and dynamic, inclusive and not exclusive, absorptive and not unassimilative. So the argument based on purity of blood does not hold good. It is scientifically untenable, as Julian Huxley has declared, and historically it has not been valid anywhere, even in India. Shri K. M. Munshi and others have proved beyond dispute that: "A perpetual interchange of new recruits was the common factor both of Hinduism and Islam since the advent of the Turks."

A Hindu State cannot, therefore, guarantee rigidity of caste; if it could do so, it would be an unprogressive state. It should also be remembered that India cannot be isolated from the world. The functional society is the ideal of Hinduism and to this the Secular State is essentially favourable. To demand caste rigidity is to hark back to the days of decadent Hinduism. On the other hand, in a Secular State we do not have a steel-frame social structure, but an elastic one, in which there is room for all kinds of abilities, skills and aptitudes. This is what we find in all progressive countries.

Nor does the ideal of cultural homogeneity turn out to be more than a matter of mere academic in-

terest. There is no cultural homogeneity in any part of the world and the dream of an unmixed culture befits only theorists. It is not, therefore, right to say that: "A mixed culture is the negation of culture." There is hardly any part of the world where we do not find a mixed culture. The static conception of culture is what Pandit Jawaharlal Nehru has called the doctrine of the closed mind and the closed heart. It is true that the main stream of culture in India is Hindu, but many tributaries have fed it. Nor is there anything wrong with that. All the virile nations have assimilated cultural values from other countries; the most conspicuous example of this is China.

To talk of an unmixed culture is like talking about a pure language. English, which is now a world language, has assimilated words from all countries and is, therefore, vital. There are other languages which have ceased to assimilate new words and are reckoned as dead languages. The same is true of culture. It is essentially a synthesis and its beauty lies in its richness. According to Professor MacIver, "Our culture is what we are, our civilization is what we use." The average Indian, even though illiterate and country-bred, is the product of so many influences that it will not be possible to disentangle them. It is only a Secular State which can follow the open-door policy so far as cultural influences go and it is only by doing so that it can enrich man in the various aspects of his personality.

The question, however, remains, whether a Secular State can appeal to the emotions of its nationals as powerfully as could a Hindu State. Says Shri Malkani in the September ARYAN PATH:—

> The acceptance of the Hindu ideology is bound to inject a new vigour direct into the blood-stream of the nation. It is a glamorous idea that a great Hindu State has at last emerged. It is the only way we can forget for a time our economic woes and feel something of the radiance of independence.

This may be a glamorous idea, but ideas of this description do not last long. Glamorous ideas can hypnotize people only for a while, as the recent history of Japan, the history of Fascist Italy and the history of Nazi Germany show, for the glamour wears off very soon. It is the State founded on the bed-rock of social justice, political equality, cultural freedom, economic competence and religious liberty that can last the longest and appeal to all that is the deepest in human nature and not to that which is merely superficial and of passing interest.

To say that an ideology can be a substitute for good and effective living is to misread human nature. If an ideology could work such miracles, human problems would be very simple. An ideology has, in the last resort, to be translated into terms of living and to be embodied in institutions. Both of these must have a territorial as well as extra-territorial significance. In other

words, they should be related to the context of India as well as to that of the world outside.

Hinduism, as I understand it, has had both these facets. But the Hindu ideology of which we hear so much these days cuts at the very root of what some of the makers of modern India, people like Raja Ram Mohan Roy, Swami Dayanand, Mrs. Annie Besant, Swami Vivekanand and Gandhiji, have understood Hinduism to mean. All these have thought of Hinduism essentially in terms of values, and chief among these values are tolerance, breadth of vision and sympathy. Hinduism has always been known for the hospitality of its spirit and those who advocate a different policy are trying to distort it. It is only in a Secular State that all kinds of cultures can flourish. He who thinks in any other terms is putting the clock back.

To me the beauty of our State as embodied in its constitution consists in this, that it guarantees justice, equality and liberty to all its nationals. Only a Secular State can do so; no racial or theocratic state can. Those who think along these lines rule out the genius and traditions of this country and also fail to take into account the direction in which the world is moving. All political thinkers are agreed that it is only in an atmosphere of social justice, political equality and religious liberty that men can attain to the highest. Those who want something like Aryan Germany are taking a narrow view of man and his aspirations. The advocates of such a view would dim man's radiance and lead to his frustration. A Secular State guarantees freedom all along the line to every one and is, therefore, the best guarantee of solidity, durability and stability.

In fact, if we adhere to the letter and spirit of our constitution, our country will be a republic not merely in the political sense but also in an all-round sense. It will, especially, be a republic of brotherhood in every aspect of life—cultural, social, religious and political. This is patent from the preamble to the Constitution of India wherein it it said:—

We, the people of India, having solemnly resolved to constitute India into a Sovereign Democratic Republic and to secure to all its citizens:

Justice, social, economic and political;

Liberty of thought, expression, belief, faith and worship;

Equality of status and of opportunity; and to promote among them all

Fraternity assuring the dignity of the individual and the unity of the nation;

In our Constituent Assembly this 26th day of November, 1949, do hereby adopt, enact and give to ourselves this constitution.

All this shows that India will be a country in which all kinds of creeds and faiths, religions and nationalities will find their abode. Here all kinds of cultures will find a fertile soil and will add to the richness of life by transcending territorial and sectional barriers. But this can happen only if we understand the real significance of the Secular State.

DIWAN CHAND SHARMA

LOGIC AND INTUITION IN INDIAN PHILOSOPHY

[**Dr. P. Nagaraja Rao,** formerly Lecturer in Philosophy at the Benares Hindu University, more recently connected with the M. N. College, Visnagar, and now at the Gujarat College, Ahmedabad, is the author of *Schools of Vedanta*. He lectured on this subject at Bombay on February 27th, 1950, under the auspices of the P.E.N. All-India Centre and the presidency of Mahamahopadhyaya D. P. V. Kane. We publish his lecture below in somewhat condensed form to meet our space limitations.—ED.]

Indian Philosophy is not any and every kind of approach to the study of Reality. It is the acceptance of tested knowledge, of beliefs examined in the light of not only the intellect but also the integral experience of man, resulting in an enlightenment which puts an end to sorrows and vouchsafes bliss. From the resulting spiritual experience man acquires angelic powers, and a Godlike apprehension, enabling him to incarnate the spiritual values and to express them in human institutions. This is the supreme goal, according to every system of Indian philosophy, except the Materialist.

Most speculative systems in the West have restricted the significance of the term "Philosophy" to the investigations of a faculty confined to the worlds of sense and of reason. They hold philosophy to be an intellectual interpretation of Reality, critical and non-dogmatic and confined to the methods of science, *i.e.*, perception and inference. Insistence on the primacy of the intellect and complete reliance on it have unduly narrowed the scope of Western philosophy. Its uncritical adherence to critical methods is responsible for the West's distrust of religion and of systems of philosophy based on intuition and spiritual experience.

Let me illustrate the rational strain in Western thought. Socrates urged the need for concepts and definition and equated virtue with knowledge. Plato admitted none to his academy who had not had an efficient course in geometry and numbers. Aristotle defined man, not as a spiritual being, but as a rational animal. The philosophy of the middle ages is one long development of Christian dogma.

It is the preoccupation of European philosophers with reason, and their anxiety for emancipation from religion and theology that have led them to Logical Positivism. That emancipation was no liberation; Western philosophy now clings to the coat tails of science, instead of to the apron-strings of theology. The new slavery is to science and semantics. The Logical Positivists in their enthusiasm for scientific methods have distrusted the value

of all speculative philosophy, regarding all propositions and problems of the traditional systems of constructive metaphysics as either tautologous or nonsensical.

Analysis, we are told, is the chief method of this school. The importance assigned to semantics has given rise to a rich linguistic technique but a dreadful paucity of philosophical material. Propositions are analyzed into the analytic and the negative, the empirical and the logical. Such an analysis excludes value-judgments; it does not commit us to metaphysical views or even meaningful ideas. Logical Positivism has destroyed the *absolutes* of religion, philosophy, science and art and its attack on the eternal nature of values has received wide-spread approval. Logical Positivism is philosophical black-marketeering.

If we leave this restricted function of philosophy and grow ambitious to probe deep into metaphysical problems, we are told that we shall be up against language, logic and truth. The West's adherence to the exclusive claims of reason has limited the scope of its philosophy in general, though on the other hand we have the romantic movement in philosophy which completely breaks away from reason and elevates instinct.

India has interpreted the term "Philosophy" in its plenary and integral sense, not stressing the logical to the exclusion of the intuitive. The Ultimate Reality is not to be completely comprehended either by perception or by inference. Reality is not confined to the worlds of sense and of reason. The ultimate philosophical category is not the result of logical construction on the basis of common experience; nor is it deduced from certain assumptions. Posited first on the authority of *sruti* (revelation), it is validated by individual spiritual experience. In the words of Collingwood,

> Metaphysics is concerned with the absolute presuppositions. We do not acquire absolute presuppositions by arguing; on the contrary, unless we have them already, arguing is impossible to us. Nor can we change them by arguing: unless they remain constant all our arguments fall to pieces; we cannot confirm ourselves by proving them; it is proof that depends on them, not they on proof.[1]

The Indian philosopher's insistence on the authority of revelation and his conviction that spriritual intuition alone can give us certain and immediate experience of Reality, have helped him to a full interpretation of the term philosophy. It is no longer anæmic, abstract and academic. It is enlightened and full-blooded spiritual life with a Humanist ethic. The position of the Indian philosophers is criticized by some as unphilosophical. Indian philosophy, they say, is a contradiction in terms. It is based on a farrago of scriptural declarations and verified by subjective visions called spiritual illumination but having no objective basis. This unfair charge proceeds

[1] *Essay on Metaphysics*, p. 66.

from ill-informed and unsympathetic critics.

The student of Indian Philosophy knows the limitations and the dangers of exclusive adherence to reason. To him the purpose of philosophy is not the mere satisfaction of theoretic curiosity, not mere subtle metaphysics, but soul-saving knowledge. It is not merely perspicacity but transfigured life. It is not a search for Truth for Truth's sake, but a life-transforming experience. Contrast this with F. H. Bradley's definition: "Philosophy seeks to gain possession of Reality, but only in an *ideal form*." J. S. Mackenzie adds that the mission of the philosopher "terminates in the quest rather than in any actions that follow it."

Reason and perception can explain objects of knowledge with the help of the network of relations. All knowledge works under the subject-object relation, but Reality is not an object of knowledge. Above relational knowledge, it is an immediate ineffable experience which does not admit of divisions. Relational knowledge cannot give experience of the immediate and indivisible nature of Reality. Sense perception and inference, being forms of mediate knowledge, cannot give us absolute certainty; hence we need to transcend reason.

Reasoning can only test truth; it can never establish it conclusively. The validity of reason itself rests on something that cannot be reasoned. If it rests on some other reason, we shall have to go on from one truth to another, which ultimately lands us in infinite regress. Even the so-called tests of truth, such as non-contradiction and coherence, are not obtained through reasoning but are presuppositions. There is another difficulty: the more efficient reasoner upsets the conclusions of the less efficient. The final truth cannot rest on such a relative test. The author of the *Vedānta Sutra* holds that Logic is inconclusive. The Real is not provable; it is Self-evident; and it is its own proof.

The Indian philosopher does not completely distrust reason. He knows its uses but also its limitations, and insists that it be confined in its jurisdiction. Perception and inference have their relative realms. The scriptures and also spiritual experience tells us of objects that cannot be known by perception.

Indian thought recognizes, therefore, the need for intuition. Intuition is not a way of feeling; it is not instinct or supernatural guidance. It is an integral experience. Schelling calls it "transcendental thought." "The glow of intuition," in the words of Bergson, "carries us to the roots of our being, to the principle of life in general." In another place he calls it the privilege of mystics. Indian philosophy reconciles the claims of logic and intuition. As Dr. S. Radhakrishnan puts it:—

...wisdom sure and transcendent is different from scientific knowledge,

though it is not discontinuous from it.[1]

The death of the intellect is not the condition of the spirit; on the contrary, all the systems of philosophy insist on *vigñana*, intellectual effort to get rid of ignorance (*avidya*). Philosophy is not for the intellectually indolent. *Vicāra* and *vivekā* are indispensable; *manana*, reflective thinking, is absolutely necessary. The student becomes convinced of the truth. Others might teach us the truth which they have reached, as well as the method by which they attained it, but the final test is our experience of it. It is this final test that makes Indian Philosophy scientific and empirical in its outlook.

The Self verily is to *be seen*, heard, reflected and contemplated.[2]

The student of philosophy must not merely have "a sharp intellect,"[3] the mind must also be purged of all passions. Passion and prejudices are great obstacles to clarity of vision. Philosophy is not for the ignorant, nor the distracted, nor for one who is not pure.

Accepting the authority of revelation looks unphilosophical on the face of it, but even purposeful scriptural statements require intelligent interpretation, the criteria of which are laid down; in their application reason plays an all-important rôle. Prof. M. Hiriyanna, with significant insight, points out that the Mīmāmsakas who believed in the eternity of the particular order of words in the Vedic texts do not stand for the "idolatry of the scriptures" but declare that the Vedas embody eternal verities. He has for his authority Patanjali's statement:—

Is it not said that the Vedas were not composed—but are eternal? Quite so: but *it is their sense* that is so, not the order of the syllables in them.[4]

Thus reason and revelation, intuition and intellect, life and thought are integrated in Indian Philosophy, hence its vitality and its perennial value, not only for India but for the world.

P. NAGARAJA RAO

---

[1] *Gita*, p. 54.
[2] *Brihadaranyaka*, II. IV. 5.
[3] *Katha Upanishad*, III.
[4] *Mahabhasya*, IV. III. 101.

NEW BOOKS AND OLD

THE SOCRATIC WAY TOWARDS A LOVE OF TRUTH *

If Socrates were still with us, he would like this book—or at any rate parts of it. He would like its author, Herr Professor Nelson. For this German philosopher (1882-1927) adopted both the Socratic attitude of mind towards "love of truth" and the method by which it was fostered in young men at Athens 2400 years ago. He turned away from the German philosophy of the 19th century, which confused and weakened instead of strengthening intellect, and had as its climax (the introduction asserts) that "unexampled cultural breakdown," the imposition on the German people of Nazism. This view I have often expressed myself. I am glad to find it held by a German of Dr. Kraft's intellectual distinction.

Nelson believed that philosophic truth could be discovered and that the way to discover it was to think about it. One could arrive at other kinds of truth by observation, but "a unified attitude towards life and nature" could be attained only by the exercise of reason. Unfortunately we do not get in this handsome volume any clear account of what conclusions Nelson's rationalism led to.

We can gather that he was the opposite of the teachers who say "I'm not arguing with you. I'm telling you." His duty, he held, was to induce his pupils to think for themselves (the only method of education which can be of the slightest use). He rejected all dogmatic teaching. He described himself playfully as a midwife "who looked after men's souls when they were in labour and examined whether the thought given birth was false or true and noble."

We gather also that his way of life was simple, his wants few; that he was eager for a higher form of social existence than Western civilization—or indeed any civilization—has been able to provide; that he suggested a League of Nations in 1914, some years before President Wilson gave the idea world currency; that he looked for the possible emergence of a science of philosophy, which would "give us truth."

What seems to me very doubtful is whether one can ever get further than "truth for me," and whether "a unified attitude towards life and nature" can be shaped by any branch of science, or by all its branches put together. Is not that attitude largely a matter of temperament and a healthy mind in a healthy frame? Certainly we can reach it by thinking, but many possess it without having done any thinking at all. Simple ignorant people often "see life steadily and see it whole" with instinctive acceptance of Nature's laws, while philosophers and scientists

* *Socratic Method and Critical Philosophy, Selected Essays.* By LEONARD NELSON. Translated by THOMAS K. BROWN III. Foreword by BRAND BLANSHARD; Introduction by JULIUS KRAFT. (Yale University Press, U.S.A. and Geoffrey Cumberlege, Oxford University Press, London. 211 pp. 1949. 24s)

fumble and grumble and (to quote Matthew Arnold again) "never once possess their souls before they die."

I am here speaking from personal experience and if I had been one of Nelson's pupils I should have put this to him. I am certain he would have answered me kindly and lucidly, and perhaps with some measure of agreement. My certainty is derived from his essays, which reveal an attractive personality as well as a finely-tempered, fearless, entirely humane mind. The publishers deserve thanks from all who agree with Pope (and Socrates) that the proper study of mankind is Man.

HAMILTON FYFE

All Through the Gandhian Era. By A. S. IYENGAR. (Hind Kitabs, Bombay. 327 pp. Rs. 4/12. Library Edition. Rs. 6/12)

By a happy coincidence the professional career of the author, an ace journalist who not only knows the "tricks" of his trade but who has also been animated by its ethics, started at the same time at which our national struggle for independence began to come more and more under the sway of Gandhian thought and technique. This gave him, therefore, an exceptional opportunity to watch the various phases of the struggle, connected as he was at first with some of the top leaders and newspaper editors and later on for the rest of his career with the principal news-agency in the country.

The book under review contains, his reminiscences and recollections of individuals and events that figured during the dynamic period in our contemporary history, from 1915-1950. These testify to his possessing a keen "nose for news," an instinct for inference and anticipation, and an unusual capacity to build on offhand and off-the-guard hints in the course of social conversation or when making professional contacts. Many a public or significant occasion forgotten by the present-day publicist or politician, is racily brought back to life by him. Consequently, *All Through the Gandhian Era,* serves as an admirable appendix to a history of modern India.

G. M.

Malay Proverbs. Chosen and Introduced by SIR RICHARD WINSTEDT. (Wisdom of the East Series. John Murray, London. 85 pp. 4s.)

Cervantes has defined proverbs as "short sentences drawn from long experience," but though the framer of the short sentence may have been an individual, the long experience on which he draws is that of the community or country to which he belongs. However, as human nature is the the same all the world over, the proverbs of the various countries often reveal an underlying identity of image and mode of expression. For example, the proverb illustrating the incorrigibility of an inherently crooked person, namely, "you cannot straighten a dog's tail," exists in more than one language, though in almost an identical idiom. Thus, proverbs provide an international currency in the commerce and at the counter of man's thought. The study of *Malay Proverbs* has only confirmed this truth of the oneness of the World-Thought or the World-Soul.

G. M.

Spiritualism, Reincarnation and Immortality. By MARCUS KNIGHT, B.D. (Colet Library No. 6, Gerald Duckworth and Co., Ltd., London. 128 pp. 1950. 6s.)

In this book by the Canon of St. Paul's we find Christian theology on the defensive, an unwonted rôle. Admitting that "very few" have any belief in immortality, Dr. Knight examines reincarnation, psychical research and Spiritism for what they have to offer as "principal popular alternatives" to Christian beliefs on life after death.

The attempted refutation of Karma and Reincarnation, which Dr. Knight somewhat misapprehends, is weak, but many of his observations on Spiritualism, *e.g.*, the character of many mediums, the doubt whether the phenomena may not be due to the exercise of para-normal powers instead of to spirits of the departed, etc., seem thoroughly justified. He sees hope for the reconciliation of science and religion in the investigation of man's latent powers.

Complete objectivity cannot be looked for in a book written to strengthen the faith of Christians, to whom "death is always sombre and tragic." (Why?) But the author is open-minded up to a point, beyond which even his obviously earnest wish to solace the bereaved cannot make him go. He is willing to concede the outer defences, admitting doctrinal possibilities that, on the pen of an Anglican divine even 50 years ago would have evidenced dangerous latitude if not actual heresy. He makes, however, a final stand on certain dogmas—a personal God (without belief in whom "men do not think of themselves as individual persons nor of others as neighbours for whom they have responsibility!); the natural imperfection and sinfulness of man; the uniqueness of Christ's revelation; "Deliverance"; and forgiveness.

He concedes the possibility of additional light, but "we are not to expect a new revelation which will contradict the chief doctrines of that which we have," which might have been written by the orthodox follower of any creed. Curiously, however, one gets the impression of a mind fundamentally honest, though repeating Shibboleths; can Dr. Knight be whistling to keep his courage up?

E. M. H.

Religion in China. By E. R. HUGHES M.A., and K. HUGHES. (Hutchinson's University Library, London. 151 pp. 1950. 7s. 6d.)

The authors of this handy little volume tell us that they were originally invited to write on "the religions of China," but preferred to use the title under which it now appears. Among the Chinese, indeed, different religious beliefs and practices have always shown a marked tendency to coalesce. Ancestor worship and a somewhat vague acceptation of a dominant "Heaven" were thus loosely combined with the purely ethical system derived from Confucius. Taoism is said here to have started as "a sublime philosophy," which in course of time became impregnated with spirit worship. It would be truer perhaps to say that the cult of Tao was an offshoot from the same stem as Confucianism itself, though in it a new connotation was given to the word. It was fostered mainly by recluses and hermits, with

whom mere passivity and simplicity of life took the place of more positive virtues. The philosophical development of Taoism as seen in the writings of Lao Tzu and Chuang Tzu must have come later.

At no time does the conception of a personal God emerge very clearly, though in certain passages of the ancient Book of Songs *T'ien* or "Heaven" seems to denote something less abstract than the Law of Nature, and even to approximate to the jealous God of the Old Testament. Witness for example the lines: "Revere the anger of Heaven ....Revere the changing moods of Heaven." The Buddhist creed, which began to infiltrate into China during the Han dynasty, was at first found not at all easy to digest; but, as soon as the Taoist mystics discovered an underlying similarity of ideas in the two systems, extensive borrowings began. On the whole, China may truly boast that she has never suffered to any extent from the fierce wars of religion that so often devastated the countries of the West. After chapters on Neo-Confucianism, which was the product of a remarkable series of Sung philosophers, Mohammedanism and Christianity, neither of which made much impact on the Chinese mind, the book concludes with a broad-minded account of religion in the present century, and its prospects for the future.

LIONEL GILES

Old Kingdom Art in Ancient Egypt. (40 pp. 71 plates. 1949); *Middle Kingdom Art in Ancient Egypt.* (56 pp. 83 plates. 1950). Both by CYRIL ALDRED. (Alec Tiranti, Ltd., London. Each 6*s*.)

In the first of these attractive books there are 71 plates and in the second there are 83. The buyer certainly gets his money's worth. Moreover, the author has written delightful introductions and also an explanatory note about each plate.

He admires Egyptian sculpture but not, I believe, as much as modern artists do; and, although he is right to emphasize the magical purpose of nearly all these figures, we may feel, if we recall the old paintings on papyrus, that he somewhat undervalues the æsthetic sense of the sculptors. Their technique was limited and, apart from the power of tradition which held them spell-bound, they were probably incapable of achieving the realistic beauty of the Greeks. Here, however, we find immense dignity in most of the Pharoahs and personal charm in some (*e.g.* Amen-em-het III) as, again, in The Lady Sennuy. Much of the Old Kingdom work suggests a serene, intelligent and love-warmed life, especially in the groups of man and wife, where so often the woman's arm is placed affectionately round the waist of the man.

If we linger over these remains of an exceedingly antique civilization we should be able to obtain or regain a sense of that long period when Egypt stood at the head of humanity. Every one knows that this great people was intensely preoccupied with the thought of death and of the subsequent adventures of the soul. Even their songs sounded sadly in the years of Herodotus. It seems that they were a grave, intellectual, fairly warlike, conservative folk with, on the æsthetic side, a keen love of patterns and brilliant

colours. So steady was their life that a man of 2800 B.C. might have consorted comfortably with one who was born a thousand years later. If we do not expect the noble naturalism of the Greeks or the superb poetic painting of the Italian Renaissance, we should gaze with awe and admiration upon the far-from-infantile creations of men who lived in the dawn of history.

CLIFFORD BAX

The Supreme Identity: An Essay on Oriental Metaphysic and the Christian Religion. By ALAN W. WATTS. (Faber and Faber, Ltd., London. 204 pp. 1950. 12*s.* 6*d.*)

The author declares a state of disintegration in modern civilization, and considers the remedy to be the achievement of unity in the interpretation of the nature and purpose of man. Verging uncomfortably on the Sophistic, he denies that science and philosophy can make any contribution to this unity, though in his estimate of scientific study he does not include the developments of the last 30 years. He turns to religion, citing the unity achieved by the Christian Church, and, in a detailed analogy which constitutes the bulk of the text, sets himself to show that the basic conceptions of Christianity stand to those of Oriental Metaphysic, in the relationship of a geometrical projection. We are therefore to take it that Christians, in their recognition and worship of a personal God, are, actually, subscribing to the conception of the Ultimate Reality!

With its profuse quotations the work could not lack interest, and, styled an essay, it need not pretend to conclusive proof; but the conception of "God" is varied to meet the needs of argument, and, as with other famous attempts to similar purpose, contradictions and fantastic deductions abound. If practical application is intended, it must be borne in mind that, whereas in the early centuries of the Christian era Western man was imbued with a medley of philosophical and religious teachings and did not distinguish between fact and analogy, he is now accustomed to scientific reasoning and the direct results of scientific experiment. He demands a direct approach to Truth. "'What is Truth?' said jesting Pilate, and would not stay for an answer." If we do not know yet the answer, at least we know that Truth must be *true* from all angles of approach, and that analogy and symbolism are not conducive to the individual effort that is the prime necessity for the search.

A. A. G. BENNETT

English Poetry, and its contribution to the knowledge of a creative principle. By LEONE VIVANTE, with a Preface by T. S. ELIOT. (Faber and Faber, Ltd., London. 340 pp. 1950. 21*s.*)

Signor Vivante writes in his introduction to this book:—

> I maintain that all literary value is also a philosophical achievement; that there is no trace of beauty which is not a reflection—and a discovery—of the intrinsic nature of inner being.

His thesis is a difficult one for the average reader to grasp and he is not helped by a rather fragmentary method of presentation and the lack of flexibility in style inevitable when writing, however skilfully, in a foreign tongue;

but when Mr. Eliot tells us the work "deserves the close study of both philosophers and students of poetry" we must respect his opinion and brace ourselves to the task.

There are two obvious criticisms. First, that certain of the examples chosen to illustrate the theme are not of literary value, and have no beauty to an English ear; such as Keats's unfortunate lines on woman, "Lamia" (1. 330), and the juvenile sonnet on woman in *Poems*, 1817: and second, that the choice of poets would seem capricious, odd, including as it does Longfellow, Meredith, Wilde, and excluding Donne, Spenser and the author of "Paracelsus."

Signor Vivante points out in one particularly interesting passage on Coleridge the gift of systematic philosophy to language:—

> Thus the Italian poets of the 14th century —when philosophy, we may add, had comparatively a greater part in general culture than it has today—found at their disposal a growing *medium* of words, inherited from ancient philosophy and interpreted, enriched, and in many respects deepened by medieval philosophers, theologians and mystics.

This we can apply in a lesser degree to our own Elizabethan poets who cannot be fully appreciated, fully understood, without a certain knowledge of the classics and of medievalism.

Signor Vivante has made a bold attempt and gone many steps towards his goal; but it is a goal which, I think, must continually recede into the mists of the unknown. No one, least of all those who are fortunate enough to possess creative power, can tell what it is that gives that power to an artist. And no one can tell us in plain words what poetry is. Perhaps John Keats has attained nearest to a hint of definition in those lines of "Sleep and Poetry":—

> A drainless shower
> Of light is poesy; 't is the supreme of power;
> 'T is might half slumb'ring on its own right arm.

DOROTHY HEWLETT

The Mark of Vishnu and Other Stories. By KHUSHWANT SINGH. (The Saturn Press, London. 122 pp. 1950. 8*s.* 6*d.*); *Unfinished Letter.* By GEOFFREY PETERS. (The Saturn Press, London. 225 pp. 1950. 9*s.* 6*d.*)

Though a Sikh by birth, Khushwant Singh is nothing if not a Westerner in his reactions to human vanity and folly. "Karma" is the first story in this collection and, because of its cogency and economy, is the most telling if not the most profound.

But what happened next we are not told. It has long been a tradition of the short story in the West to lead the reader through a minimum of circumstantial detail to the point of crisis, and there to leave him to the resources of his own imagination. At best one might say that the short-story form is a manifestation of the lyrical impulse; the singing of life's manifold splendour and infinite variety by a writer who has neither inclination nor patience to follow to conclusion the labyrinthine ways of mundane circumstance. At worst you can call the short-story writer—any short-story writer, not necessarily Khushwant Singh—a novelist *manqué:* a craftsman who evades his responsibilities and fails to stand up to the rigours of the game.

That Khushwant Singh is alive to

the beauty and tenderness of human beings as well as to their absurdity and folly and the irony of their lot is evident from the delicate sketch of the old grandmother in "The Portrait of a Lady" and from the last page of "A Punjāb Pastorale," when the rather ridiculous American missionary is suddenly faced with reality in the entrancing shape of Moolā Singh's lovely daughter. But in general it is the worldliness of the world rather than its earthiness, the irony of life rather than its tragedy, which moves Khushwant Singh to write. The result is an admirable collection of stories in the Western convention, but total darkness if one expects to learn how a Sikh *qua* Sikh writes short stories.

To turn from *The Mark of Vishnu* to Mr. Peters's novel is like leaving an exclusive West End club for a madhouse. *Unfinished Letter* is in the form of an unfinished letter to the narrator's wife. On page 4 we are told that the narrator is about to swallow a bottleful of sleeping tablets; by page 225 "the mist is seething up" into his brain. Bearing in mind that a novel of 65,000 words could hardly be written in less than a couple of months, the reader's credulity is severely taxed. Even if we are willing to make the necessary suspension of disbelief, this record of an R.A.F. man's return from the war to a broken marriage, and his subsequent sustained orgy of self-pity, intensive drinking and promiscuity is no reward for our generosity.

J. P. HOGAN

The Human Cycle. By SRI AUROBINDO. (Sri Aurobindo Ashram, Pondicherry. 334 pp. 1949. Rs. 7/-)

This volume consists of articles from the philosophical monthly *Arya*, in which they appeared during the years 1916-18 under the general title, "The Psychology of Social Development." The 30-odd years since they were first published have not reduced their value to the thoughtful reader. The publishers were at first inclined, as they state in a prefatory note, to bring the volume up to date by some reference to later developments in Nazi Germany and Communist Russia, but afterwards decided to refrain, since they felt "that there was sufficient prevision and allusion to these events and more elaborate description or criticism of them was not essential."

No doubt most readers will approve their judgment. For the chief interest of the book does not lie in the references to past or contemporary events—important and striking though they are, these being merely illustrative matter. The reader is more likely to be absorbed by the author's analysis of man, whose Self "is a thing hidden and occult; it is not his body, it is not his life, it is not—even though he is in the scale of evolution the mental being, the Manu—his mind." (It will repay the reader in this connection to study what Theosophy, as reformulated by Madame Blavatsky in her *Key to Theosophy*, teaches about mind.) Sri Aurobindo's explanation of the transition age in which man finds himself is very interesting; and he takes up other philosophical questions too numerous to list.

A. DE L.

Outlines of Muhammadan Law. By ASAF A. A. FYZEE. (Oxford University Press, Calcutta. 443 pp. 1949. Rs. 16/-)

A welcome addition to the several works on the complicated system of Muhammadan Law is Mr. Fyzee's *Outlines of Muhammadan Law.* As a barrister practising at the Bombay High Court, then as Principal of the Government Law College at Bombay, later as a Member of the Bombay Public Service Commission and now as India's Ambassador to Egypt, Mr. Fyzee is well known. Being, in addition, an ardent student of Islamic culture, Mr. Fyzee is well fitted to add this exhaustive treatise on the law as administered in India.

Standard works on Muhammadan Law there are in plenty, *e.g.*, Sir Ameer Ali's and Sir Dinshaw Mulla's—to mention only two. But, as the author suggests, a book in a compendious form, dealing with the outlines of the law shorn of all unnecessary and cumbersome details, has been needed.

The treatment of the subject under the several important heads fully justifies the title the author has chosen for the book. The introduction, running into 40 pages, traces the development of Muhammadan Law during the 14 centuries of the existence of Islam, starting with the injunctions of the *Koran*, the dictates of the Prophet, and being supplemented to an extent with the advice of lawyers.

Then follow 14 chapters dealing with the application and interpretation of Muhammadan Law, marriage, succession, gift, *wakf* and the Sunnite and Shiite Law of inheritance. Each head of the subject, brought up to date with case law, has been presented in a very simple and lucid style, avoiding all superfluous details. The treatment, though brief, is exhaustive and thorough.

The book is truly "a systematic and brief text-book on Muhammadan Law, useful alike to the student as to the practitioner."

D. R. K.

The Book of the P. E. N. Edited by HERMON OULD. (Arthur Barker, Ltd., London. 254 pp. 1950. 12*s*. 6*d*.)

The Book of the P. E. N., says the editor, "is not an anthology." It is, however, a diverting miscellany which consists of essays, short stories, poems and plays of unequal merit and varying appeal.

Of all the sections that of essays is the weakest. Trevelyan's essay on The Rights of History in Historical Fiction" is to the point and informative, but reads like a class-room lecture. Desmond MacCarthy is more successful with Wilfrid Blunt but makes his eccentricities out to be more on the repulsively egotistical side than on the endearing one. C. P. Snow's essay, "Three Famous Men," deals with Rutherford, H. G. Wells and Lloyd George and he succeeds admirably in stamping these persons on one's memory.

The stories are much better and each one is worth reading. "Possession" by Rumer Godden has an Indian theme in which one gets a strange mixture of Indian poverty, Indian mysticism and British administrative efficiency. H. M. Tomlinson's "Odyssey Under Steam" describes the adventures of a ship

during the war in which official red-tapism is pitted against the courage and sense of humour of the sailors.

F. L. Lucas's poem, "The Smile that Cost an Empire" is redolent of Chinese atmosphere and idiom and deserves a wide circle of readers.

But it is the plays in the book that are the most satisfying. "The Plane Tree" has a rich symbolism and a strange beauty of its own. "William the Defeated" is a long historical play which describes the invasion of England by William. The English spirit of resistance is brought out very subtly in this play and so is English patriotism. "The Duchess at Sunset" gives us a glimpse of occupied France, though the characters in it belong to a bygone era. The anti-Semitism of the Nazis is brought out here very deftly.

On the whole, it is a satisfying miscellany and there are at least half a dozen pieces in it which one would like to reread.

DIWAN CHAND SHARMA

Rūmī: Poet and Mystic: 1207-1273. Selections from his writings translated from the Persian with introduction and notes by REYNOLD A. NICHOLSON. (George Allen and Unwin, Ltd., London. 190 pp. 1950. 6*s*. 6*d*.)

This posthumously published work of the late Professor R. A. Nicholson, the eminent Persian scholar, consists of 119 translated passages, "illustrating Sufi doctrine and experience as depicted by the greatest of Iranian mystical poets, Jalālu'l-Dīn Rūmī." The valuable foot-notes have facilitated considerably the understanding of the subtle Sufi imagery and allusion, while the introduction, left unfinished by the Professor but now completed by his old pupil and friend, Professor A. J. Arberry, gives an authentic account of the life of the poet-mystic.

Rūmī sings here, as in his other works, the Unity and Divinity; of Love, the Hierophant; of the Doctrine of Reserve; of the Perfect Man; of the Majesty and Beauty of God; of the Soul of Prayer and the Prayer of the Soul; of Man the Macrocosm; of the Spiritual Guide; of the Uses of Tribulation; of Tradition and Intuition, and so on:

The Quṭb (the Perfect Man) is the lion: it is his business to hunt: all the rest eat his leavings.

Woman is a ray of God: she is not the earthly beloved. She is creative: you might say she is not created.

Outwardly we are ruled by these stars, but our inward nature has become the ruler of the skies. Therefore, while in form thou art the microcosm, in reality thou art the macrocosm.

Absorption in the Divine Unity is the soul of prayer.

The ear is a go-between, the eye a lover in unison with the beloved:...in *hearing* there is a transformation of qualities; in *seeing*, a transformation of essence.

If thou keep looking at the lamp, thou art lost: for thence arises the appearance of number and plurality. Fix thy gaze upon the Light, and thou art delivered from the dualism inherent in the finite body.

The seeker of the Light and Law of Eternity and Universality will find in the poetry of Rūmī an endless and intoxicating draught of the Divine Wisdom, to energize and inspire him on the uphill path.

A word of congratulation to the publishers for inaugurating a new series —of which the present publication is the first—called "Ethical and Religious Classics of the East and West," their hope being to "bring out the essentials of religion in this age of doubt and discouragement," so that "a Renaissance of man's spirit" may be ushered in.

G. M.

CORRESPONDENCE

SANSKRIT AND CULTURAL AWAKENING IN INDIA

The status of Sanskrit as the *lingua franca* in India was attained in the post-Asokan times. Even though by Sanskrit should be meant the entire range of the Indo-Aryan language of the Vedic, Brahmanic, Upanishadic and later periods, as distinct from the classical Sanskrit of the times of Panini, Patanjali and Kalidasa, yet the age closely preceding the classical period was characterized by a tendency to use Prakrit, Pali and other dialectal descendants of Sanskrit, these evidently having been more easily understood and wielded by the common folk. But, as the number of Prakritic variations began to multiply in different regions, developing considerable differences among one another and from Sanskrit also in some cases, it was only the Sanskrit of the evolved type of the classical period, with its rich vocabulary, compact form and idiomatic force that could take the situation in hand and become the uniting medium of the "literate" everywhere.

Sanskrit so caught the imagination of the mixed population of the times that we see, on the one hand, Mahayana Buddhists, in the first two centuries of the Christian era, preferring Sanskrit for writing their religious books like *Lalita Vistara* and, on the other, even a King of an alien race, like the Saka King, Rudra-daman I, getting an inscription in classical Sanskrit of considerable merit inscribed on the rocks of Girnar, in Kathiawad. The Gupta era infused a welcome glow into this multi-faceted language culture and works of the *Kavya* type and on Rhetoric and Prosody began to be composed, like Dandin's *Kavyadarsa*, Sanskrit could yet be wielded only by the educated and, in conformity with this, we find a convention in Sanskrit drama that the hero, the kings and the sages speak Sanskrit while the heroine and the other women and menials speak some kind of Prakrit. This does not mean that the kings and the hero spoke only in Sanskrit, but shows that the convention was rigidly laid down for the stage, where all kings are expected also to wear the crown, though real kings rarely do so. A peculiar divergence from this, in Bhavabhuti's *Malati-Madhavam*, where the nun speaks Sanskrit, shows that the language was consonant with the education of a person. Poets occasionally lapsed into Prakrit, which was the predilection of the masses. Thus we find Hala and Gunadhya at the Satavahana Court composing their *Satta sai* (*Saptasati*) and *Brhatkatha*; Vakataka Pravarasena too composing his *Setubandha* in "Maharashtri" Prakrit; and Rajaseka composing a complete Prakrit drama *Karpura-manjari*; claiming in justification that the difference between Sanskrit and the Prakritic languages was like that between man and woman.

Contemporaneous with this era of the prosperity of Sanskrit and deserving equal status, was the Tamil Sangam epoch of Southern India. In the first few centuries of the Christian era Tamil was practically the only language with a vast literature, essentially in poetry

in a racy, simple rhythm, though the usages of this early language are rather difficult to construe, owing to their now recondite and rare idioms.

Perhaps the most outstanding characteristic of the cultural conditions of the Sangham Era was the composite nature, the highly pleasing blend of the distinct streams of culture, the Tamilian and the Aryan. With the spirit of Aryanism exerting its wholesome influence essentially through the vehicle of Sanskrit on the substantially Tamilian language, a bloodless cultural revolution was brought about. The eclecticism of the Tamil culture was not averse to elevating contacts with the new trends of Aryanism. The extensive patronage bestowed, at the luxurious courts of the Pandyas, the Chola and the Chera Kings, upon the learned Pandits and poets who form the nucleus of a country's cultural and religious treasure, and the total absence of parochialism or regionalism among the literary savants who were dealing with the glories of the entire Ind, were primarily responsible for the willing acquiescence in proselytization of this type.

The composite nature of Aryo-Dravidian thought, even in the Upanishadic times, has been aptly put by Professor Keith, who felt that the Upanishads, as in some degree all earlier thought in India, represented the outcome of the reflections of a people whose blood was mixed. We may, if we desire, call the Upanishads the product of Aryo-Dravidian thought but, if we do so, we must remember that the effect of the intermixture must be regarded in the light of a chemical fusion, in which both the elements are transformed.

The vast bulk of Sanskrit literature —secular, religious, philosophic, technical and scientific—that was produced by a multitude of poets and learned men during the classical period was responsible for the overwhelming influence of Sanskrit upon other languages and races. The remarkable stamina of this language, shooting out in multiple ramifications in the form of Prakritic dialects and still maintaining its dignity, its originality and its force of expression, is an eternal challenge to those ignorantly considering Sanskrit a "dead" language. It is much more alive than any other language today and, what is more, it lives through other Indian languages as well, since there is hardly any Indian language which does not owe to Sanskrit something of its richness and its refinement. Sanskrit has been the fountain-head of inspiration and the original mine of discovery.

In the realm of astronomy Aryabhata, writing his great Sanskrit work *Arya Bhateeya* at the age of only twenty-three, was well-versed in the contemporary advance of the Greek astronomers, with whom he chose to disagree freely on some points; he was the first Indian scientist to discover the diurnal rotation of the earth. The cosmopolitanism in the realm of scientific research was so refreshingly free from national feelings that Varahamihira, the author of *Pancha Siddhantika* and one of the nine gems at the legendary court of Vikrama, praises the Greek astronomers, remarking that they are no doubt "mletchas" but, nevertheless, experts in astronomy and hence worthy of as high respect as the sages of yore.[1] Still, a comparison of the

[1] *Brhat Samhita*, II, 15.

Western and Hindu astronomical constants seems to show that the Hindu astronomers had produced more dependable results, based on their original researches.[1]

Quite recently our scholar-statesman, Dr. Rajendra Prasad, in a statement upon the much-discussed issue of the "national language" remarked :—

....when we come to technical expressions, we have to consider what should be the source from which these words should be derived and how new expressions have to be coined. For a national language, by which I mean a language which will be understood by the largest portion of the country and by the largest number of people, we have naturally to select such expressions as are common to all or near to the provincial languages. It, therefore, becomes inevitabie that such expressions must be drawn from Sanskrit....

Thus we easily see how, in the composite culture of our nation, Sanskrit has its most notable and noble part, exhorting the citizens of free India to pardonable pride in the original achievements of that mother of languages, Sanskrit.

K. V. SOUNDARA RAJAN

"PEOPLE ON THE MOVE"

In this brochure in connection with Unesco's "Food and People" project (The Bureau of Current Affairs, London. Rs. 2/-) Dr. Kingsley Davis and Dr. Julius Isaac discuss, respectively, "Agriculture and Poverty" and "Migration and Food."

Both are seeking ways to adjust population to the means of subsistence and they agree that, among other measures, including industrialization, birth-control is indispensable. Malthus's gloomy forebodings of 1798 have not materialized, but they still dominate economic thinking, as witness the wide-spread advocacy of contraception without weighing the cost to health and morale. If birth-control be indeed necessary, self-control and education in social responsibility are the solutions consonant with human dignity and welfare.

It is not denied that the globe could support many more people, given adequate development and population fluidity, but, Dr. Isaac writes:—

...little relief can be expected from international population movements if their volume is still determined on either side, sending or receiving, by national self-interest or racial prejudice. A change of attitude is required, a transformation of outlook. It will not emerge spontaneously, and a grave responsibility therefore rests on the various international agencies concerned with Food and People.

The real problem here is seen to be neither any niggardliness on the part of Nature in producing food nor any prodigality in producing people, but the selfish, separative policies of men.

---

[1] *The Cultural Heritage of India.* By P. C. SEN GUPTA. Vol. II, pp. 374-378.

ENDS AND SAYINGS

"_____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

The firm stand in favour of a Secular State in India, which was taken in Shri Purushottamdas Tandon's presidential address to the 56th session of the Indian National Congress meeting at Nasik on September 20th, has been widely approved. He said:—

> Our Constitution or our Government does not follow any particular religion. It is not dependent on any religious book. All citizens have been given equal rights, irrespective of religion or caste. I consider this a proof of the wisdom and far-sightedness of our country.

That communal insularity and exclusiveness are contrary to the spirit and genius of India can hardly be denied. Down the centuries the Hindu religion itself, on behalf of which such a policy is today favoured by the reactionaries, has demonstrated remarkable powers of assimilation and adaptability. These have been one of the secrets of its strength. Shri Tandon, while claiming that tradition and conservatism had probably been more powerful in India than elsewhere, declared that fundamentally India has always been

> a believer in reason and intellect. While having great reverence for books it never allowed any intellectual activities to be limited by any of them.... From ancient times our people have accepted whatever was considered appropriate in a particular situation even if it deviated from tradition or the opinions laid down in books.... To accept reason as the basis of our action is itself the rejection of communalism.

This forthright declaration was the more welcome and reassuring coming on the heels of the Prime Minister's expression of concern a few days previously that, since the partition, the spirit of communalism and revivalism had gradually invaded the Congress. We heartily agree with Pandit Nehru's conviction that "no modern state which claims to be progressive can be anything but secular." So strongly does he rightly feel upon this vital point that not only did he call on the Congress to declare its policy in this matter in the clearest and most unambiguous terms; he is reported to have told the Subjects Committee that if they wanted him to lead the Congress the resolution declaring it the primary duty of every Congressman to combat every form of communalism or separatism in India must be passed unequivocally.

In several parts of the world Unesco is participating in studies of "tensions," defined as "those aspects of unrest and hostility which create unnecessary bitterness between man and man." That internal tensions, such as between majorities and minorities in a single country, may have international repercussions is obvious. Dr. Gardner Murphy, lecturing at the University School of Economics and Sociology, Bombay, on September 4th, described some of these Unesco studies, with special reference to studies in this field in India, encouraged by the Ministry of Education and in progress at several

universities.

Dr. Murphy mentioned the "largely blind and stupid tensions" in his country between Negroes and whites, Catholics and Protestants, Jews and non-Jews, which have their analogues elsewhere. In India there were tensions between communities, provinces and economic groups, between refugees and the settled population, and, as one questioner brought out, between Brahmins and non-Brahmins.

Studies of children's or teachers' racial attitudes, of workers' attitudes towards supervisors and towards the introduction of labour-saving machinery, however interesting, are valuable only as furnishing clues to correctives and preventive action. Where grievances are real they call for rectification. And Unesco's whole constructive effort to encourage mutual sympathy by spreading acquaintance with one another's ways, outlooks, difficulties and achievements, is directed to shedding the light of knowledge, in which the shade-loving plant of prejudice will wither. Important from this point of view are its "Ways of Life" volumes and such an effort as is being made in France to free history from a nationalistic bias by having it written in terms of the contribution of other countries to French culture.

Among the interesting points made by Dr. Murphy was his observation that political "leaders" were often animated more by love of power than by enthusiasm for the cause they championed. Competition for leadership was a bar to the democratic solution of a common problem, and so the power-hungry man ultimately defeated not only others but also himself.

In the first instalment of his article on "Crime and Punishment," which appears in the August *Literary Guide and Rationalist Review*, Lord Chorley argues against capital punishment from the Rationalist point of view. He admits that crimes of violence or sexual misconduct arouse strong emotions, so that a really scientific spirit in approaching the subject is difficult, "even for convinced Rationalists." The reaction of the average man to a revolting murder, he writes :—

> is to wish to see such murderers eliminated. He does not stop to ask himself whether it is a good thing to have two dead people instead of one; whether taking part in the removal of a fellow human being is likely to have a detrimental effect on the personalities of the executioner, the prison officers, and others involved in the horrible business; whether the newspaper sensationalism, the queueing up of crowds to hear the trial and again round the place of execution, make for a more enlightened citizenry.

The argument of deterrence, *i. e.*, of frightening other people into avoiding such crimes is analyzed by Lord Chorley. The death penalty used to be invoked for dozens of crimes, but was found to be quite ineffective as a deterrent and capital punishment was abolished for most of them. Such abolition, he writes, was "entirely in accordance, not only with the new humanitarian spirit of the age but, what is even more important, with the new scientific spirit, for it attended to fact rather than to logic."

Lord Chorley disposes of the plea for expiation, calling those who advance it neurotics, and declaring that the subsequent records of murderers who have not been executed show

> that so far from being worthless creatures they are much more likely to make good than most other people convicted of serious crime.

Be that as it may, the arguments against capital punishment are irrefutable, one of the strongest being its irrevocability, which, in the face of human fallibility of judgement, should rule it out for societies professedly erected upon law and justice.